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Volume XXXVIII.

THE VEDIC MAGAZINE

AND
GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

OUR PRAYER III A

Prof. Lalchand M. A.

JACHIN AND BOAZ.

H.E. Princess Mary Karadja

LEAGUE OF RELIGION

By T. L. Vaswani.

Full contents inside
cover.

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APRIL 1930.

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DAYANANDABDA 106.

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THE VEDIC MAGAZINE

AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—MANU.

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WHOLE NO. 256

OUR PRAYER III A

ओं भू पुनातु शिरसि,

In the first mantra of Sandhya we prayed for happiness both secular and spiritual. The second mantra gives us the key to secular happiness by emphasising the importance of the glorious strength of all the organs. The world and its joys are for the brave, the wise, the strong. The third mantra, the one we shall consider presently gives us the key—Purity—to spiritual happiness. As strength is necessary for success, so purity is necessary for peace.

And first of the purity of thoughts. The very first part of our mantra is ओं भूः पुनातु शिरसि. O Life of my life, purify my thoughts. The most difficult business in life is this—the purification of thoughts. My hand trembles as I venture to write on this subject. It is so easy to preach and give lucid exposition of sacred texts. But hard, O how hard to practise what we preach! I feel my own sinfulness more deeply than the poet who sang मो सम कोन कुटिल खल कामी. Who more sly and lustful than I. If yet I write, it is with a prayerful hope that this good work may purify me to some extent.

When the people near the well sought to stone the adulteress to death, Jesus Christ, the true and tender-hearted saviour simply said He that is without sin among you, let him first cast a stone at her. When these significant words were uttered—words that have come down to us ringing through the centuries without the loss of even an iota of their original point and implication—one by one all the clamouring accusers slunk away. Who hath never sinned? Who can claim perfect purity? A little close scrutiny into the wily workings of our heart will tell us unmistakably where we are. Necessary it is therefore that we should not judge others too strictly. Mercy becomes man, justice becomes God. Sharp as the edge of a sword and difficult to tread is the path of virtue. 'Let him that thinketh he standeth take heed lest he fall.'

Having realised the difficulty of purifying our thoughts, let us now turn to the means. Mere suppression of impure thoughts not unoften produces a great reaction and may result in a violent outburst of immorality. Mind is hard to control like the wind. Without divine help it is idle to expect complete conquest of self. Let us see what light we get on this point from our mantra.

ओ३म् भूः पुनातु शिरसि O 'Bhu' purify my thoughts. 'Bhu' is a very forceful word. Pronounce it properly and you feel its force. There is no mistaking the vitality, with which it is instinct. God's own life is here, His cleansing vivifying breath which keeps the world fresh and strong. A little thought will reveal to us the deep connection between the vitality and the purity of thoughts. Vital thoughts are purifying. Pure thoughts are vitalising. It is now clear why we meditate on Him and pray to Him who is भू the life of the universe to purify our thoughts. As the wind sweeps away all rubbish, so the great Vayu all impure thoughts. Do you desire to dispel darkness? Bring in the light and the darkness must vanish. God and the devil cannot abide together in the same place. If you invite the one, you dismiss the other.

जहां राम तहां काम नहीं, जहां काम नहीं राम
तुलसी कबहूँ होत नहीं रवी रजनी इक ठाम

Where Rama is, Kama is not, where Kama is, Rama is not, O Tulsi, the sun and darkness can never co-exist.

Once, as I was walking wrapped in thought unmindful of any creatures near me, jackals started from the bushes around and fled away. They saw me and fled away. If God, thought I, be always in my mind, how can the devil approach me or do me any harm. My troubles begin the moment I forget the Lord, who is Life of my life and who sustains the whole universe. There is nothing like continual remembrance of God to give immunity from temptations. But continually to repeat the holy name of the Lord and remember Him, however desirable it may be, is extremely difficult, and therefore we should supplement it with earnest work, which must naturally flow from vital vivacious thoughts. It is not

difficult for anybody to know his duty, the part he is required by God to play in the world. Let him see to it that he puts his whole heart into the work. Let there be no bungling, no slovenliness, no idling away our time. 'Idleness is the devil's workshop.' Let us work strenuously and keep our minds busy. Let ॥ be manifest in all our movements and performances. Let us obey that great injunction "Whatever thy hand findeth to do, do it with thy might."

To purify our thoughts, therefore, our mantra teaches us first to remember that God is inside, outside, far and near and secondly to work strenuously and never be idle. Let our thoughts be occupied with the omnipresent God and let our acts manifest His might.

But ॥ not only purifies our thoughts, it also clarifies them. Only where there is life, enthusiasm, energy, thoughts are both pure and clear. A case in point is Mahatma Gandhi. Filled with God's breath, how pure and clear he is in all he says or writes. No confusion of thought is here, no uncleanness. The omnipresent God is conspicuously present in such mahatmas, for Him alone they worship, and Him unconsciously they reveal in all they say or do. If we desire that all vague and vicious thoughts should be swept out of our mind, it is necessary to keep ourselves in tune with the Eternal Being, and never entirely to forget that He is always in us, *with us, about us.*

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THE BAHAI RELIGION. †

BY PROF. PRITAM SINGH M.A.

It is interesting to study the rise of a great religious movement in an Eastern Land. The movement has now assumed a giagantic extent and is taking the whole world along with it. That far off " Divine Event " of which Tennyson sung is dawning on the human race of today and the Sun of knowledge has once again shone from the Horizon of the East. The Persians should take a genuine pride in the fact that their country has been chosen as the dawning point of this New Revelation. Perhaps like the people of Israel who gave birth to Moses and to Christ, the Persians had to give birth to Bab, Baha 'O' Ilah and Abdul Baha, and that the birth of the three was to guide not the Persians alone but was to be like a beacon-light for the whole human race of today. It appears as if this is the last day of which the scriptures of the world have been speaking and no wonder if in the scheme of Divine purpose the future of this movement be the unification not only of faiths but of nations and of races also.

It was in the year 1844 A.D. that a young and a handsome Shirazi by the name of Ali Mohamed the Bab, for the first time drew the attention of the Islamic world to the dawn of a new Dispensation. He proclaimed himself to be the gate of knowledge, or the Bab, and he captivated the hearts of many by his remarkable beauty of appearance and by his wonderful eloquence. He threw a challenge to the people

† Paper read at the Indian Culture Conference held on the occasion of the Gurukula anniversary, 1930.

of Islam by saying that the revelation of the Prophet Mohammed was not final and that the appointed time for that dispensation was at an end and that the New Day was about to dawn, and that he was there to prepare the way for the Promised One of all the faiths and that He "Whom God will Manifest" was to be on earth shortly.

His claim which was openly made at Mecca, the heart of Islam and then repeated in Shiraz, his home, was like a bolt from the blue to the orthodox among the Shia Moslems of Persia. In his time some remarkable Divines of the Shaikhy Sect (who were expecting the arrival of such a Manifestation) accepted the view of this young Shirazi and became what are now known as Babis i.e. the followers of Bab.

The majority however rejected his claim and not only rejected it, but attempted to stifle the truth and extinguish the light which had begun to illumine the hearts of many. But who can extinguish the light of truth which is kindled by the Divine Hand in the breast of man.

Finding the task hopeless, they began to persecute. The persecution of Babis is perhaps unparalleled in the history of religion. No less than 20,000 are said to have been tortured, among them being men, women and children also. Their heroic sufferings and their blood laid the foundation of Babism deeper than the persecutors imagined at the time. The Church of God is always built on the rock of the blood of martyrs and if that be the test the Persians have secured the new life of spirit at an enormous cost to themselves, but they have laid the foundation of that life deep and strong.

Ali Mohamed the Bab was separated from his young and newly married wife, and was taken as a prisoner and as an exile from place to place and the Governors of Fars in alliance

with the clergy of Persia did all they could to stop the spread of this new idea. The Bab was dubbed as the enemy of Islam ; he was tortured but he would not recant. He was not allowed to see any one or to talk to any one ; his claim was ridiculed, he was called names, was bastinadoed and was taken in chains from Maku to Tabrez and from there to Cherique and back to Tabrez. His application for an interview with the Shah of Persia was cleverly postponed by the Minister and he could not see the Shah. He was in Ispahan for a little time and was given secret protection by the Governor of that place, whose sympathies were with his Cause. At last in 1850, he was sent to meet his death at Tabréz after an annoying persecution of six years. Among his followers was a Persian lady whose name has become immortalised as she was not only a disciple, but a poetess as well.

In compliance with the teachings of Bab, she gave up the veil and preached the mission of her Master in the streets of Persia. She met her martyrdom only two years later, but her name as a Babi poetess is known throughout the length and breadth of Persia. Her poems are remarkable and show the greatness of her culture and the influence of Bab on her ideals. Her name was Quarratul-Ayn and the title of *Tahira* (the Pure) was conferred upon her by Bab.

Bab had eighteen distinguished disciples and they were known as points or Haruf ; i.e. letters, the one whose coming was awaited was one of these eighteen and it appears that Bab never knew (at least he did not say that he knew) who he was. After Bab's death, one of his followers who thought that the death of the Bab was sanctioned by the Shah of Persia, attempted the life of Shah but without success. All the followers were hunted like wild beasts and were either imprisoned or executed. One Hussien Ali of Nur, the

son of a minister of Shah was also implicated, as he was one of the eighteen disciples. His trial ended in his being declared not guilty since the attempt on the life of Shah was the act of an individual, who had no accomplice. But Hussein Ali was imprisoned in Tehran for four months. At last at the intervention of the Russian consul, he was let off, but orders for his exile to Baghdad were given in the hope that the Babi influence would be entirely rooted out from Persia.

Hussain Ali Nuri was an exile in Baghdad for twelve long years. True to his light he went pushing the Babi Cause in Baghdad. His learned discourses to the Arabs and the Persians in Baghdad are a remarkable testimony to the breadth of his vision and are revelations of Truth. Meanwhile, Mirza Hussain Ali Nuri's activities and influence among the followers of Bab in Baghdad came to the notice of the Turkish rulers of that time. The Mohamadans of Mesopotamia made a common cause with the Anti-Babis, who were mostly Persians residing in Mesopotamia, with a view to crush this influence. Several plots were hatched, but they did not succeed. At last, however, the Turkish Governor in Baghdad succeeded in persuading the Sultan of Turkey to deport Hussain Ali and his followers to Constantinople, the capital of the Turkish Empire, so that the cause of Bab may be crushed at the stronghold of Islamic political power.

It may be noted here that out of his twelve years' stay in Baghdad, Mirza Hussain Ali Nuri had spent two years in seclusion in the Sulemania Hills of Kurdistan. His seclusion prepared him for launching forth his future plans of hastening the dawn which Bab foreshadowed in his writings. These plans matured for ten long years and they were finally given a shape at the time when Mirza

Digitized by Arya Samaj Foundation Chennai and eGangotri

Hussain Ali and his followers were about to leave Baghdad i.e. in the year 1864 A.D. In the garden of Rizwan near Baghdad, Mirza Hussain Ali Nuri gave out to his followers that he was the one to whom Bab had been pointing, and the time had come when, "He whom God will manifest", was to make the declaration in clear and unequivocal terms. He took upon himself the title of Baha 'O' Ilah (Or the Glory of God) and under that name he was known to his Babi followers and is known to all his followers today. The movement since 1864 has been called the Bahai movement. It is in a way an amplification of what Bab had foreshadowed.

From 1864 onwards till 1893 the life of Baha 'O' Ilah is one of imprisonment and exile in Constantinople, and finally in Acca (Acre) in Palestine. The members of his family and his followers numbering in all about 72, spent long years in exile and imprisonment. From the prison walls of Acca went forth the message of peace and good will for mankind and the words of this great prophet of the 19th century reverberated to all parts of the known world. Stone walls do not a prison make, for thoughts can escape from prison and produce a thrill and a joy in the responding hearts of men. It is not surprising therefore to find Bahais in Persia (though the founder was an exile almost all his life) in South America and North America, in Palestine and in Syria, in Mesopotamia, in India, Burma and Japan and even in Russia.

Prof. E. G. Browne of Cambridge who visited Persia and Acca to enable him to write the history of the Bahai movement (see his Episod of the Bab) in the introduction to the book noted above, describes Baha'O' Ilah as follows :-

"In the corner' where the Divan met the walls, sat a wonderful and venerable figure, crowned with a felt head dress of the kind called Taj by darveshes (but of usual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain." A mild dignified voice bade, me, be seated and then continued " Praise to God, that thou hast attained.....Thou hast come to see a prisoner and an exile. We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of a bondage and banishment. That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened, that diversity of religion should cease, and difference of race annulled.....what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the most great peace shall come. Do you not in Europe need this also? Is not this that which Lord Christ foretold? Yet we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this that he loves his country. Let him rather glory in this, that he loves his kind."

Such is the testimony of a great Savant. and German and French Savants corroborated what they saw and heard and discovered about Bab and Baha' O'Ilah.

To form an idea of the place of the Bahai movement in the future programme of religion for the Humanity of today let me quote the words of the author of a book on Bahaism namely Skrine, an Indian civilian who writes to say :—

Bahaism will not increase the multitude of sects whose conflict once deluged Christendom with blood and is now discrediting the cause of true religion. It is eclectic, embodying bedrock principle held in common by every creed. It is a purifying force and frees the gold of truth from quartzite masses of superstition. Bahaism had no priesthood, for sacerdotalism engenders the spirit of caste and a struggle for mastery between secular and spiritual powers. It lays no stress on metaphysical dogma or ritual which is their material clothing. Women are nearer the spirit of life than men; when they attain the higher consciousness, it confers a sort of consecration on them. Both sexes are teachers and scholars according to the degree of soul culture which each individual has attained Bahaism recommends monogamy, its ideal is a wedded pair combining the intellectual and emotional attributes of either sex for their own advancement and that of the race. Warfare and commercialism are hideous survivals of the forest dwelling era."

Again at another place he remarks "Baha'O'Ilha's writings are pregnant with idealism. His religion is one of joy, of work and social service."

I would refer the reader to the writings of this wonderful revealer of truth and the conviction will come home to him that He was from God and His message was for the

welfare of the human race of today. He passed away in the prison of Acre (Acca) in 1892 A.D., after an illness of nineteen days at the ripe old age of 75, and left the mantle of his great message on the shoulders of his son Abbas Effendi also known as Abdul Baha.

The life and teachings of Abdul Baha have been very beautifully recorded by an American writer who also visited India, I mean, Myron H. Phelps known among the people of America as an Eastern Savant,

Abbas Effendi Abdul Baha was only 9 years of age when his father was living as an exile in Baghdad. For forty years this third leader of the Bahai movement was an exile or a prisoner like his father. In 1908 when a constitutional Government was set up in Turkey, Abdul Baha was released from the prison and a few years later he went about the continents of Europe and America for a period of three years, expounding the teachings of Baha 'O'Ilah to the people of the West. The accounts of Abdul Baha's travels have been published in Persian by the late Mirza Mahmood Zargani and are available in two handsome volumes. His talks in London and in Paris have also been published and I believe an English account of his travels in the West is about to be published in U. S. A. Some yearse ago he was moving and living in our midst and ceaselessly writing and corresponding in Turkish, Arabic, and Persian with his followers in different parts of the world. The tablets or letters and epistles sent to his followers have been collected and translated in to English by the American Bahai Publication Society of Chicago and they are avilable in one volume under the name of Bahai Scriptures. These tablets as well as those of his Father are recited by the Persian believers at their meetings and the words of these inspired teachers go deep

into the hearts and the souls of the people who read and the people who listen. The spirit of Abdul Baha as well as of Bab and Baha 'O'Ilah is still alive among the followers of this wonderful movement and after the passing away of Abdul Baha in 1921 a House of justice is being established which will continue the Bahai mission in different parts of the world. This House of justice is in the course of formation under the able guardianship of Shoghi Effendi the grandson of Abdul Baha. The present Head quarters of the movement are at Haifa which is a rising port near Acre. If the nations and the peoples of today were to listen to this great message, this new gospel and this new invitation to the Kingdom of Heaven they would surely be blessed. As one reads through the lives and the teachings of Bab, Baha 'O' Ilah and Abul Baha, one finds that they could not have suffered martyrdom, exile and imprisonment for a Cause less noble than that which they had made their own. That light was within them could not but show and express itself by a teaching which may not please the orthodox or the conservative in matters of religion but to every student and lovers of truth and of knowledge, their teaching brings home in the strongest terms the truth of the claim which is made by these three remarkable Persian Teachers. Their work lives and the object of this paper is to invite attention to that great work, viz; contribution which Bahaism has made to the History and philosophy of religion. Such is in brief the history of the rise of this movement.

Let us now pass on to the subject of Bahaism in relation to the Hindu Progressive Movements. India is a country of many religions and many languages. The task of a Bahai teacher is one of great difficulty in a country like ours. We require special type of teachers in this country

and a preliminary preparation is an essential condition for success. There are nine major provinces where nine different languages are spoken and there are three or four kinds of scripts current in India. For example we have Bengali in Bengal and Oriya in Orissa and Hindi in Behar. United Province has both Hindi and Urdu, the script of the former being Sanskrit and of the latter Persian. Marhati and Gujrati are again different from the languages of Southern India where we have Tamil, Telegu and Canarees. The Burmese character again stands by itself and does not resemble any of the other scripts. With regard to faiths, the main religions of India are Hinduism and Islam, but we have about 4 million Christians, 3 Million Sikhs and about 10 million Bhuddists, besides the Zarostrians who had migrated from Persia to the province of Gujrat some eight hundred years ago. Among the Hindus again there are sects and denominations too numerous to be detailed. There are about 70 million Mohammadans the majority of whom are Sunnis or the fallowers of the first four Caliphs of Islam.

In the nineteen of the last century some Persian Bahai teachers visited India and as a result of their efforts supplemented later by teachers like Syed Mustafa Roumi, late Mirza Mahmud Zerpani and late Mirza Mehram and others, we have made fair progress. At present we have four centres in India and three in Burma of which the Bombay and Karachi centres were in a very flourishing condition. There is a Bahai village at Kunjangaon with about 400 Bahais. The number of Hindu Bahais could be counted on ones fingers while that of Moslem Bahais was quite large running up to several hundreds.

Among the Hindus there are three progressive religious denominations known by the names of Brahmo Samaj, Arya

Samaj and Theosophical society. All the three differ in their objective and cancel the work of one another. The Bahai message has been given from all these three platforms and has attracted good deal of attention. The greatest response however has been from the Brahmo Samaj, which is as a matter of fact the most progressive of the religious movements in India.

The Brhmo Samaj movement was started about 100 years ago by Raja Ram Mohan Rey of Calcutta, who has rightly been regarded as the "Father of Modern India".

This movement is purely theistic in its outlook and has about 1600 adherents chiefly in Bengal, many of them are highly educated people. It counts among them the poet Dr Rabindra Nath Tagore and the world renowned scientists like Jagdish Chandra Bose and P. C. Roy. Some of the most advanced public men of India who have distinguished themselves in the various departments of public life, as national workers as well as administrators are to be found among them.

The strength of the movement however lies in the spirit of religious toleration that makes it acceptable to enlightened and spiritual people among the Indians. Some of the preceptors were men of extraordinary spiritual insight and lived lives of saintliness and piety. Maharishi Devendra Nath Tagore, Keshub Chandra Sen, P. C. Mozamdar, Shiva Nath Shastri and many others stands out today as remarkable personalities whose lives have been a source of inspiration for many generations past. The Brahmo Samaj has been taking an active interest in the work in India.....such as the establishment of school and colleges for boys as well as girls, the removal of purdah among women, the removal of untouchability and other similar social disabilities.

They recognise the institution of devotional services, and worship is offered to One God, prayer meetings are held and music accompanies the sacred hymns which have been collected from all the great Hindu and Moslem saints of Northern India. The Brahmo Samaj however ignores to fundamental psychological fact of revelation though one of their leaders has been regarded as "God" inspired. They think that the prophets and great religious teachers were godly men and that they had attained to perfection by their own efforts, that there was no such thing as infallibility in the revealed word of God. The Bahais have met this view by pointing out to them that Revelatin was progressive and that these Godmen were the manifestations of God, through whom the word of God had been revealed from time to time in the form of a Divine Law or a Divine Dispensation.

The Ary Samaj movement was started by Swami Dayananda and is founded on the belief that Vedas were revealed for mankind some 5,000 years or more ago, by four great Rishis or Seers and that they were infallible and that the Law laid down in them was unchangeable.

Taking their stand on this they reject all the subsequent revelations that have a semetic origin and consequently they reject the last of the revelations i.e. that of Bahaism. In their zeal in emphasizing the truth and eternity of Vedic revelation they came into conflict with the old Orthodox Hindus known as Sanatanists and with the followers of Islam and Christianity as well.

This movement has not made much headway because of the intolerant attitude adopted by it and consequently its influence as a religious organisation had gradually declined. There were attempts made by a section of them to retain the

ancient Vedic culture and to revive it but in the opinion of the writer such efforts have had no great measure of success.

The Arya Samaj has established schools, colleges, academies and Gurukulas with a fair amount of success and they have reformed the Hindu Society to a very great extent. This Samaj has established orphanages, homes for widows, and has reclaimed the untouchables by bringing them back to the faith of Hinduism. Arya Samaj was founded in the year 1875.

The Theosophical society has a history of its own. It was founded in 1875 by a Russian Lady Blavatsky by name, who won the sympathies of Colonel Olcott an American and of Dr. Annie Besant an Irish Lady. The society has attracted great notice and it has a net work of branches all over the world. The central Head quarters however were located at Madras (Adyar) where they still are under the presidency of Dr. Annie Besant. Theosophy or Divine Wisdom is really speaking a synthesis of three old faiths, i.e. Hinduism Buddhism and Zoroastrianism.....all being of Aryan origin. The semetic faiths and their doctrines have been left untouched more or less. There is an esoteric side of Theosophy which makes many people turn away from it. For example the secret doctrine, Occultism, spiritualism, hypnotism, telepathy and a hierarchy of "Mahatmas" and all that goes with Lamaism and its paraphernalia are huddled together and mixed up with the doctrine of reincarnation and transmigration of soul.

Its latest development is the Order of the Star presided over by an Indian youngman Krishna Murti. He is being exhibited now as the "Promised one of All the Nations" an act which has given a great set back to the movement. Theosophists in India were really alarmed by the spread of Bahaiism

and have of late developed a great indifference towards this movement. There has been a cooling down among them and it would be difficult for the Bahai teachers in India to work among the Theosophists.

If however we follow a policy of making friends with these three great movemets, we may reap a rich harvest after some years, and win them over to the ideals of Bahai'O'Ilah and Abdul Baha. These names are becoming familiar to the members of these societies and an intensive propaganda is absolutely necessary. What we want is efficient and selfless teachers who would travel and broadcast the teachings of Baha'O'Ilah, both by spoken as well as by printed words. I trust our teachers will be more active now than ever before and they will certainly be confirmed and helped by a Divine Providence that rules the destinies of all the nations of the world.

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THE INFLUENCE OF SARVADHARMA ON "INDIAN CULTURE"

BY LAL CHAD PAL. B.A.

SARVA DHARMA was revealed to Sreemath Acharjya Anand Svamin about fifty years ago. The said Svami ji was a man filled with spiritual thirst and religious fervour. In the midst of the many religious institutions around him, he failed to understand why so many religions were working on to bring peace to this world and also why those different faiths could not work in harmony with one another. Thus he passed his days restlessly, embraced one religion after another until atlast God revealed to him out of mercy to his creatures "Sarva Dharma" the Universal religion in the culmination of the spiritual science.

Sarva Dharma like every religion has its peculiarities. Buddhism preaches that a man can attain to "Nirwana" i.e. emancipation by regulating his life according to its eight-fold Sadhana : Islam teaches that there is no God but God and that Mahomed is his greatest Prophet. Thus every path in the religious world we find, has its own particular mission and its working method. All these religions have their worshippers and their followers all over India and have each in its turn exercised influence on education, commerce, literature and all that relates to our life in India. But Hinduism has played the most important part in moulding the Indian character. Buddhism comes next. Islam too has worked to leave a very deep impression upon Indian culture.

One thing still remains to be solved. India is not the land of one nationality—one race—one tribe—nay, one religion.

Here reign hundreds of sects: countless tribes & castes struggle here for existence. So an observer may find it very hard to define what Indian culture may really be. One thing may however impress a close observing eye that a civilisation unique in itself, has flourished in India. Pertaining to this civilisation, art, literature, commerce, painting, sculpture architecture,—have assumed a particular shape in their course of development. This peculiarity, though leavened by diversities of influences indigenous or otherwise, may be called, after all, Indian. So Indian culture has its own history, has its past and present and future.

I shall now say how far Sarva dharma has exercised its influence on the arts and sciences. The founder of this faith took up his work only half a century ago. So the work in this behalf by his doctrines may not be very great. I shall however try to form an estimate hereof in these few pages. The founder of Sarva dharma, first of all, turned his attention to religion. He found Hinduism and Islam, in his native district of Tipprah in Bengal worked side by side but with vast differences. He undertook to preach his doctrines among the Hindus and Musalmans alike and made many converts of these. The result necessarily was that his followers, though they had formerly been of different denominations, learnt to live as brothers born of the same parents. Thus the mode of their living was being cast in the same mould. This brought about great ethical results. Both the Hindus and the Mahomadans and all who followed his creed lived in amity. In this wise he started a Brotherhood where all could learn to live above all differences.

This Sarva Dharma has effected a marked change in regard to Music also. The founder himself, and two or three

of his followers have, by the songs they have composed, and by the musical instruments they have invented, have sufficiently raised the status of music in Bengali. Thus these songs have spread far and wide in Bengal, nay, in Burma too.

The books on Sarva Dharma appeal most to the reading public. Besides, some of the books have largely been popularised. Even the ploughman will listen to the recitation of a stanza with rapt attention if he learns that these lines have flowed from the pen of the author of Malaya. This literature too has an addition by these works of Sarvadharmā.

Sarvadharmā has lent one very precious thing to the domain of science. Dr. Mohendra chandra of Tipprah Bengal has invented the match making machine. Thanks to his strenuous endeavours the match making industry has made its progress. This Scientist professes Sarvadharmā.

Our Founder taught long ago that his disciples should nurse the sick, help the poor and tend by those in distress, even though at the sacrifice of all they had. This Seva forms part and parcel of education

We know education in these days, as it is alleged, is without God in its nature. Education is really now nothing more than the culture of the intellect. Sarvadharmā, as it holds that no man is perfect before he has realised all the *tattvas* i.e. truths from God, urges on its followers that they must have the same regard for Action, Love and Knowledge. They must necessarily be active and full of love for all and be all wise. They must not forsake this world and have disregard for all that is secular; but they must live in families bound of course, to seek after God amidst all their doings. So the fol-

lower of Sarva Dharma finds it his duty to earn money, carry on trade, take to industry and so on. At the same time, he is regular in performing his Sadhana or Tapasya, both morning and evening or at the stated hours of the day and night. This sort of life if it be lived, will fill our home with bliss and make our family a heaven. Education, imparted in accordance with this end, will bring in its train what Ethics defines to be the Summum Bonum or the End in itself I myself have passed about ten years as a teacher in schools. My students have been taught in harmony with this Ideal. Schools and Pathshalas have been started where the boys are educated subject to a standard based upon Sarva dharma thus for as to Ethics or Sociology.

In society some are rich some are poor. The order of the day is that men live for themselves never caring for others though they may starve. Those leading their lives in due obedience to the principles of Sarva dharma, live for all. They part with all they have for their neighbours, for they know the precept of their founder that they are to live in this world not by themselves but in co-operation with all in the world ; that they are happy only when the world has become happy. This truth when fully pursued will no doubt help forward the cause of society beyond our expectation.

Again we find Christianity, Buddhism and Hinduism—as far as certain fields are concerned—advocate Sanyasism. They encourage the renunciation of this world. This has produced a very bad effect that people will never consider a man pious even though he has risen superior to his carnal self and gone beyond the reach of his desires. This is the tendency inherent in most people in this country. But a

Sanyasin robed in yellow garments will be respected wherever he goes though he has not yet realised anything in the world of religion. This state of things our Sarva dharma has undertaken to call in question. We say we must reconcile all things both spiritual and secular within us, otherwise we cannot see God and realise the Atma or the Truth. As for preaching, Sarva dharma is preached to all without distinction of caste and creed. It teaches its disciples to have reverence for every religion, and love for prophets of all ages and to realise what these prophets give to this world. Thus herein vanish all differences as regards theory and practice in religion. It is so because it holds that there is one God, that there is one absolute Truth or that there is one Atma. It realises that the one and the same atma is and runs in and through all. So in order to realise this truth and to become what we really are, we are to embrace Sarv adharma, It is due to all this that Sarva dharma is capable of founding a universal Brotherhood—reconciling all differences between man and man.

So it is sure that unless we love all alike, and pay attention to Self—culture in all its bearings, we cannot expect to attain to perfection. Sarva dharma—when looked at from its own standpoint—will be found to be the most potent factor in bringing the cause of humanity to its ultimate goal. May peace be to all !

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“ JACHIN AND BOAZ. ”

(A MASONIC STUDY)

By

H. E. PRINCESS MARY KARADJA.

To the vast majority of men and women in our days, the two words JACHIN and BOAZ transfer no mental impression whatsoever. They are mere empty sounds, void of sense.

The two names are not even recorded in that mighty Emporium of Human knowledge, the *Encyclopaedia Britannica*: no interpretation whatever appears to be available to the general public. The Church has never even attempted to expound the passage 1 Kings VII. 21. for the very good reason that many centuries ago it lost the key which alone enables the student to fathom the inner meaning of Holy Scripture.

It can never be sufficiently emphasized that the Bible was written *For Initiates and By Initiates*. The *Written word* was ever accompanied by the *Oral Tradition*, which alone unravelled its hidden depths.

The Sacred Key—which alone opens the gate to clear understanding of the Inner Meaning of Scripture—has been handed down all through the ages from Initiate to initiate. From Moses it passed to the so-called seven longlived saints of Palestine amongst whom were Ahijah and Elijah, who founded at Mount Carmel the essene community. When, after a long period of persecution, the essenes apparently vanished from earth their sacred heritage of Divine wisdom was transmitted to a mystic society called the BANNAIM, or BUILDERS. (the Free-masons of that day) who in their turn handed it over to the Crusaders. When the crusaders left Palestine and returned to Europe, they brought with them the sacred gnosis. It is this fact which makes the architecture of the middle ages so supremely interesting.

The initiates had to unite operative and speculative masonry in order to avoid the persecution of the church. They were compelled to erect buildings of stone and bricks and could only labour in secret at the erection of a spiritual edifice. The Gothic Cathedrals are still in our

midst, silent witnesses to the wisdom of their builders. Solomon's seal, the interlaced Triangles, was constantly used in various combinations as a decorative motive. The holy symbols once more reappeared, transmitting Truth to coming generations but concealing it during the Dark Ages from its blind persecutors.

At the door of the Cathedral of Wurzburg there are still two columns, bearing the half-effaced inscription JACHIN and BOAZ.

Those two mystical words transmit no mental conception to the Profanum vulgus, but the Initiate when he beholds them bows in reverence. To him those two words transmit a message traced by the hand of a vanished brother.

When Jacques de Molay, the last grand master of the Templars, was burned at the stake in 1313, by order of Pope Clement V, the Pure Gonosis was almost swept away from the face of earth. About sixty Knights Templars had shortly before been massacred, after having endured atrocious torture at the hands of the Inquisition.*

Some of the Knights, however, escaped from the hands of their persecutors. They founded several secret societies, which in their turn, generated various masonic orders.

"Bacon," the greatest Initiate of his age, placed Jachin and Boaz as title page to the first edition of "Novum Organum".

He says in his "Mythology of the Ancients": "The ancient Myths resemble a vintage ill-pressed and trod. Something has been drawn from it-yet all the more excellent parts remain behind in the grapes that are not touched".

This statement is supremely true concerning the sacred books of the Hebrew nation.

An entire world of thought is embedded in those two mysterious words Jachin and Boaz. They constitute a symbol of such fundamental importance that a wrong interpretation of their meaning is sufficient to vitiate our whole conception of life. Entire schools of

philosophy have gone astray and have swerved aside from the True gnosis, simply because they failed to grasp the real signification of Jachin and Boaz.

Nearly all the nations of earth have had more or less clear conceptions concerning the two mystic columns. We meet them at the entrance to the Temples of Egypt, India and Mexico. They are frequently represented on ancient manuscripts from Japan, Persia and China as well as on coins and inscriptions found amongst the ruins of Troy, Carthage and Tyre.

Morris Jastrow informs us in his interesting work, "Religions of Babylonia" of the fact that there were two huge brick columns in front of the temple of Baal at Nippur. Recent excavations have revealed that they stood free and did not serve as a support for any part of the gateway. They evidently had a symbolic meaning.

At Lagash in Chaldea, de Sarzec discovered two enormous round columns.

Shaw Caldecott also remarks that before every Phoenician Temple there were two columns, generally monoliths.

The well-known classical expression "The Pillars of Hercules" denoted two columns built on the skyline on the rock of Gibraltar in front of the Temple of Hercules. They were visible far out at sea. At Gozo near Malta, one such column may still be seen.

Two huge columns of stone still stand at Tekkeh, near Larnaka in Cyprus, though the Temple was long ago destroyed. We have evidently to deal with an universal symbol, and not an exclusively Jewish conception.

In the Jewish Encyclopaedia we find Hebrew Symbology divided up into eight groups.

The first group deals with the Temple and all its accessories:

The second with the sacrifices:

The third with the officiating priests:

The fourth with numbers:

The fifth with metals and colours:

The sixth with the Cherubim.

The seventh with festivals and holydays :
The eighth, with the visions of the prophets.

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The Temple—MISCHKAN—was interpreted as the dwelling-place of Deity, but also anthropomorphically, as a symbol of human nature. It was the Divine pattern after which we have to reconstruct our personality, if we wish to obey Christ's injunction and "become perfect as God is perfect". If this be so, then it is easy to understand that every detail in the construction of Solomon's Temple is of everlasting interest to humanity.

The esoteric teaching of the Hebrews concerning numbers, metals and colour was not lost when Solomon's Temple was destroyed.

It was carefully preserved by the Essene Community, at Mount Carmol, and we know that Pythagoras spent several years amongst them in retreat.

It is a well known fact that Pythagoras based his entire philosophical system on numbers.

Numbers are odd and even. From the combination of these two all things result. He asserted numbers to be the essence of everything. Through definite mathematical relations one thing is separated from another. Without the limitation brought about by number, there would only remain the illimitable.

Number is the principle of order which regulates the Cosmos.

Pythagoras's system included a list of ten fundamental oppositions.

- (1) Limited and unlimited: (2) Odd and even: (3) One and many:
(4) Right and left: (5) Masculine and feminine: (6) Rest and motion: (7) Straight and crooked: (8) Light and darkness:
(9) Good and evil: (10) Square and oblong.

This list is a strange mixture of mathematical, ethical and physical contrasts, collected rather at random.

We must however remember that not a single line of Pythagoras's writings has reached us. We are only acquainted with his teachings

through his pupils Iamblichus and Porphyry. It is therefore quite possible that errors may have crept in and that the list of oppositions just quoted is not quite correct.

The great Jewish philosopher Maemonides points out that relation can be imagined only between two things of the same species—but not between two things of different species.

It can however not be denied that Pythagoras paved the way for the neo-platonic conception of the Universe. All the Secret Societies which claim legal ownership to the Sacred Tradition, follow more or less—in his steps.

They all declare the two mystic columns in front of Solomon's Temple to be the monumental hieroglyph of the antimony, necessary to the great law of Creation.

Jachin and *Boaz* are stated to symbolize *Strength* and *Weakness*, *Spirit* and *Matter*, *Heat* and *Cold*, *Harmony* and *Discord*, *Good* and *Evil*, *Life* and *Death*, *Light* and *Darkness*.

The whole structure of the Universe is said to rest on these forces, apparently opposed to each other.

Unity can produce nothing, except by being opposed to itself. This gives birth to duality or the binary principle.

The two pillars harmonize in the unity of an intermediate term, the Arch they support.

Between two opposite terms, there always exists a conciliatory term, neutralizing the two first into one identical principle,—the law of Equilibrium.

The whole system of Eastern philosophy is erected upon the axiom that opposition of forces generates equilibrium. Modern Theosophists, ancient Kabbalists, Freemasons, Rosicrucians, Martinists all agree on this point.

They consider that active has no existence without a passive; the male can procreate nothing without the female; light without darkness produces no form.

Consequently they maintain that equilibrium is obtained by balancing in equal quantities good and evil, light and darkness, white and black. This law of equilibrium is according to their notions represented by the first Tarot-card, the JUGGLER.

The ancient hermetic sentence—"Harmony results from the analogy of contraries" is one of their chief axioms.

The Initiate is informed that he has to erect the Royal Arch, the mediator between the two hereditary enemies. It is his mission to create the missing link and to overcome the binary forces by the discovery of a third term, the equilibrating element.

When the twin enemies have joined hands, discord ceases. The jarring note melts away in harmony; the advent of sacred Trinity establishes universal peace.

Jachin and Boaz are stated to be the two keys that open the portal of heaven.

Those fundamental teachings are partly erroneous; the Gnosis has been falsified, and Divine Truth hideously distorted.

The views just exposed constitute a bewildering mixture of verity and falsehood, presented so artfully that it is difficult to disentangle them.

This conception of Jachin and Boaz has remained unchallenged all through the centuries. It appears to be a fundamental notion upheld all over the world, yet when the defect in the chain of reasoning is pointed out, no one can fail to see that an almost imperceptible deviation of logic has finally led to nefarious conclusions.

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Harmony results from the proper balance of differentiated forces. That is correct. Diversity finally melts back into Unity; but *no equilibrium can be obtained, unless the two forces placed in opposition are of equal value.*

This is a fundamental principle which has been entirely forgotten.

If you place a pound in one scale of a balance, and an ounce in the other, common sense tells you that the result is *not* equilibrium.

No harmony can result by juggling with "good and evil."

Good has eternal being ; Evil has only temporary existence. They are *not* forces of equal value.

There can be no equilibrium between a living tree and a broken-off twig. If the twig is presumptuous enough to imagine that it can out-balance the mighty stem which gave it birth, and from which it once detached itself, then it must as soon as possible be deprived of this illusion, and be made to grasp that harmony can only be restored by its yielding up its pretensions. The conflict can only cease when the twig has ceased to be an *opposite force* and humbly accepts the modest position of an *auxiliary*. Then the dry rod, which was changed into a serpent can once more re-become a living branch.

In other words, Evil is the offspring of misdirected Power. Power is a Divine attribute and the minute it ceases to be misdirected, evil vanishes.

The doctrine that Evil is merely an imperfect manifestation of goodness; a sort of "divine educational method" has spread like wild-fire in our days. The so-called "New Theology" is saturated with it. The New Theology is really the bastard offspring of very old conception. The Prophet Isaiah was familiar with it, and denounced it in the following energetic words: "Woe unto them that call evil good and good evil, that put darkness for light, and light for darkness." (Isaiah, v. 20).

This error is of ancient. The only thing "new" about it is that it is preached openly from our pulpits and not merely whispered in the ear of the neophyte. This dangerous doctrine—propagated all through the centuries by the various secret societies—has gradually undermined the whole edifice of Christianity.

The two columns are also stated to signify Strength and Weakness.

This is evidently false. The word Boaz signifies Strength; Jachin means "*it shall be established*".

How can you establish anything everlasting on weakness? It is a preposterous notion.

Both columns must be strong, very strong. They represent strength in its active and passive form.

The active or male aspect of moral strength is the *force to renounce*; the passive or female aspect of the same divine quality is the *force to endure*.

Those only who know what it is to renounce and to endure can "establish in strength" the supports on which the Royal Arch is to rest. Jachin and Boaz embody the fundamental idea of stability.

There cannot be any duality between Light and Darkness. There exists no connecting link between these two. The mission of light is to deprive darkness of its temporary existence. No reconciliation between those two is possible. When Light appears, Darkness is compelled to vanish. Equilibrium is reached by the supreme victory of Light.

It is a radical error to represent Light and Darkness as Opposite forces.

Madame Blavatsky has sinned greatly in this respect. She says in her "Secret Doctrine": "The essence of darkness is Absolute Light. Darkness is Father and Mother, Light their son. Darkness is the eternal matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light on this plane. They are interchangeable, and scientifically light is but a mode of darkness and vice versa. Yet both are the phenomena of the same noumenon, which is absolute darkness. The ray of the ever-darkness becomes, as it is emitted, a ray of effulgent light or life. Light and Darkness are identical in themselves, being only divisible in the human mind. Darkness is the one true reality, the basis and root without the latter could never manifest itself or even exist.

Madame Blavatsky goes so far in the exaltation of the evil principle as to say: "Light is matter—and Darkness, pure spirit."

When Truth is thus turned upside down, the most hopeless confusion inevitably results.

The reason why the secret doctrine is so very hard to understand is not that it is DEEP, but that so much in it is FALSE.

Truth and Light are inseparable companions: so are Falsehood and Darkness. But there is no reason why depth should for ever remain wedded to obscurity. The union of Depth and Lucidity is quite conceivable.

vable. Our world is the Realm of twilight and half-truths but when the Inner Christos is born within the soul, then the Spiritual Sun arises and the Light of Eternal Dawn shines into the deepest depths.

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The two mystic columns in front of Solomon's Temple represent the great binary principle upon which all creation rests.

Those two great principles are not *Light* and *Darkness*, but *Light* and *Ether*, which both are manifestations of Divine wisdom and love. Sex in its highest aspect is Divine; sex is a spiritual quality.

The male aspect of Divine nature is WISDOM; the female aspect is LOVE. God is both Father and Mother.

The Father, "Wisdom" is the force that moulds.

The Mother, "Love" is the substance that is moulded.

The son, "the Logos" is the eternal manifestation of United Force and Substance. The Union of Wisdom and Love is ever fertile. The Divine offspring, procreated through all Eternity by the Divine Father and Mother is LIGHT, and his consort Virgin Ether.

The Holy Trinity, Father, Mother, and Child are ONE.

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But on Earth the binary forces are divorced: the male and the female elements are separated from each other. Wisdom is often loveless, and love is unwise.

Jachin and Boaz are *detached* columns. The Magnum Opus cannot be performed until they are firmly re-united.

Physical life is generated by the evanescent union of male and female; eternal life by the perfect, pure and perpetual blending of the two sexes.

Wisdom is barren unless it is permeated with Holy Love.

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Jachin and Boaz signify Man and Woman, the active and passive principle of Creation; that is true, and the tie between them is the Child. But it is absolutely false to represent father and mother as hereditary enemies:

Fatherhood is stated to be identical with STRENGTH, GOOD, LIFE and LIGHT; motherhood as synonymous to WEAKNESS, EVIL, DEATH and DARKNESS.

Are all these feminine deficiencies not to be swept away? Are they to remain?

Shall weakness help to create Saviour—power? Shall Evil give birth to the Messiah. Are Cold, Darknees and Death foundations upon which the Temple of the Holy Ghost can safely be erected?

Away with such blasphemies:

It is not surprising that the female element has for many centuries been contemptuously excluded from all Masonic Lodges, when we find the very conception of womanhood identified with Darkness, Evil and Death.

In order thoroughly to inculcate these corrupt notions, Freemasons generally erect one white and one black column in their lodges. It is carefully pointed out that these pillars are *of different colour but of the same substance*,

In other words—it is only on the surface that good and evil differ: In their innermost kernel they are declared to be identical:

This is false Gnosis.

White and black are irreconcilable enemies: They have nothing in common: Salvation is not obtained by blending these two: Grey is not the colour of the Messiah:

White and Black represent Light and Darkness, Good and Evil that which OUGHT to be and that which OUGHT NOT to be.

That which "ought NOT to be" must vanish: Not a particle of it may remain: Good must on no account compromise with evil.

Truth must never fertilise falsehood and give birth to noxious bastards: all half-truths are doomed to perish.

There can be no permanent tie between Life and Death. Physical life and death are the two opposite poles between which planetary existence revolves. But the soul is only chained to Earth so long as it is driven onward by the blind Forces of Nature. When Psyche turns from the surface of things and directs her steps toward the Centre, then she is raised above corruption and finds eternal rest in the peace that passeth all understanding.

The revolving wheel represents a temporary state, not a permanent one, a state which it is desirable to shorten, not to prolong. Life eternal will swallow up death and hell. When once Christ shall be all in all, nothing of it will be left. The NOUGHT will utterly vanish and only the ONE remain, Lord and Master of all that is.

The black column, that which ought *not* to be must be removed. White is ; Black IS NOT ; *has not been* from the beginning and *will not remain* unto the end. Except these two, there are no antagonistic contrasts.

The pure white light has given birth to the colour prism, which includes every tint in perfect harmony. From the Infinite Depth of Absolute Goodness, emanated a multitude of virtues.

Each one of the three cardinal colours possesses its complementary colour but there is no jarring discord in the contrast between those two. There is no enmity between Jachin and Boaz.

Man and Woman are both created in the Image of God, both strong, radiant and pure, both equally entitled to live for ever.

The Initiates of Old called the two Divinely begotten prototypes of Humanity ADAM and EVE.

ADAM means RED. - That is consequent'y the proper colour of the male pillar *Boaz*.

Red and green are opposites, in the solar spectrum.

Jachin the pillar of Eve must bear the joyful tint of HOPE.

Red and green are opposites, but not enemies. Both are the offspring of white.

Red and green correspond to JUSTICE and MERCY, which are both emanations from Divine Love.

Various proofs can be advanced in support of the affirmation that *Jachin* corresponds to the colour GREEN, and *not* to the colour BLACK as erroneously maintained by certain masonic societies.

Herodotus describes in detail two columns which he saw in front of the Temple of Melcarth or Milcom at Tyre. One of them was of GOLD; the other of EMERALD GLASS, lit from within at night.

This detail is deeply interesting, as it corroborates knowledge derived from various sources; it has been ascertained that the chief God of Tyre was a perfectly clear EMERALD. The origin of this must have been the realization of the spiritual significance of this Gem, which represents DIVINE MERCY, manifested on Earth in the person of Our Lady.

The Ancient Egyptians knew centuries before the birth of Moses that the Emerald represented VIRGO, the virgin of the world.

In the papyrus of Ani, we find numerous allusions to the colour Green in connection with the Saviour and His Mother.

"Hail beautiful and beloved Manchild, when He rises, mortals live. The nations rejoice and sing unto Him songs of Joy. Thou hast made Heaven and Earth bright with the rays of pure emerald light".

And further on: "Mighty Manchild, Heir of Eternity, King of Earth, thou risest in the Horizon of Heaven, and sheddest upon the world beams of emerald light".

Still more remarkable is the following passage in the Book of the Dead: "Our Lady of Strength quieteth the heart of her Lord. O Clothed with *emerald of the South*, she raiseth up the Divine Figure, clothing the feeble one".

Here we find—quite correctly—the emerald colour associated with the notion SOUTH.

The King of the North, the Queen of the South, were the names given by the great Initiates to the two great Cosmic Beings, the two opposite poles upon whom the fate of our planet depends.

Boaz King, was placed to the North; Jachin the Queen, to the South. This was also the position which the two columns occupied at the entrance to Solomon's Temple.

"Our Lady of Strength quieteth the heart of her Lord". That is true: As long as Man is merely acquainted with the Scarlet Ray, representing *Justice*, he has every reason to tremble. But when the Emerald Ray of *Mercy* makes itself manifest, then *Hope* is born, and our instinct tells us that green is the tint of Hope.

"She raises up the Divine Figure"—What is the meaning of those words? That the Image of God, darkened through sin, can only be restored through Our Lady. The Virgin Soul gives birth to the Inner Christos, who is a manifestation of Deity. The second Adam laid the foundation of one column and revealed to the world the nature of perfect manhood.

The second Eve must disclose unto the nations what is meant by Divine Motherhood.

Virgo alone can erect Jachin.

"Our Lady of strength clothes the feeble one".....Glorious womanhood in Heaven assists struggling Womanhood on Earth.

Erring Eve will gradually evolve into repentant Magdalene, and will finally develop into radiant Mary.

Then and then only can a permanent Temple be erected. The Freemasons will continue to build in vain, until they accept female assistance. In the Psalm 144. 12, it is stated that "Our daughters are to become polished corner-stones". These words indicate that Womanhood *must* aid to erect the Temple.

Boaz, the male column represents *Justice*. Man has been iniquitous. *Jachin*, the female column represents *Mercy*. That column will not fail to do its duty.

Womanhood has had a great deal to suffer all through the ages. Woman has learned to *endure*, but man is only now learning to *renounce*, and therefore she is to-day stronger than he.

Jachin will ever remain true to her nature: Jachin will be *merciful*. May Boaz soon begin to be *Just*!

The time of Woman is at hand.

Christ is the Vine-Tree, which has carried fruit for nineteen centuries. Mary is the Fig-Tree, which at last begins to bud and blossom. And we know that "when the fig tree putteth forth her leaves, then summer is nigh"—eternal summer!

The New Adam said: "The Father and I are one."

The New Eve must realise that she too is one with the great Mother in Heaven.

Each good woman on earth is an incarnated Ray of Our Lady.

When the child of clay becomes conscious of her unity with Mary, then the "Queen of Strength" is enabled to manifest herself in the "feeble" one.

Laurence Oliphant describes beautifully in his "Sympneumata" the mission of Sanctified Womanhood.

"Most women waste their faculties and their affections in ignorance of their highest destiny. Their mission is to stand between all giving God and all-needing Man, in taking and giving forth. The woman of the perfect race remains the open door, by which Divineness passes to the Man. Man and Woman must join hands in the clasp of perfect comradeship."

Atlas alone cannot sustain the weight of the vault of Heaven, as represented in the Greek Mythology. The Royal Arch must rest on Two columns, not on ONE. Man alone is unable to stand the strain, unless he has at his side the Sacred Helpmeet, granted him by God. He needs the assistance of Our Lady of Strength.

Even the Savage grasps that.

Upon two stones he piles a third one and in front of that altar which symbolises Father, Mother and Child, the Holy Trinity of Heaven and Earth, he bends his knee.

The grand old Monuments at Stonehenge prove that the Druids never forgot to complete the symbol. They always crowned two blocks of stone with a third one, *Which never touched earth*, but which rested entirely upon the two others. It is impossible to represent with greater lucidity the fact that the being which is the eternal link between Man and Woman towers high above the dust and belongs to the Realm of Eternity.

*The two columns cannot subsist unless they are firmly united.
The link between Father and Mother is the Child.*

In my drama, "King Solomon", I express this thought in the following words: "Salvation comes through child-birth. But the Babe,

Which must begotten be, is not of flesh.

He must not be conceived within the womb;

The saviour's birthplace is the human heart.

That is the Temple, which must well be swept,

So that it fitted be to lodge Messiah.

No brute can stay there, when it finds its manger

Deliver'd up to the Celestial Infant".

The worship of the Sacred Heart was originated in Egypt. The heart was stated to be the shrine of the Soul and the birth-place of the Saviour Horus.

One of the names of Isis, the Virgin, was Hathor. *Hat* signifies heart, and *Hor*, Divine Child.

In the Ritual of Initiation, Horus says: "My heart is my mother"—thus accentuating the fact that salvation comes to Man through the female element in his nature, through the faculties of love and abnegation.

According to the Legend, the Holy Grail was supposed to be formed out of one single chiselled EMERALD.

The Holy Grail symbolizes the Heart of Our Lady, which generates the sacred Blood that wipes away all sin. The Holy grail or San Greal (as it originally was called) is a modification of the two old Gaelic words SANG REAL, meaning Royal Blood.

The emerald Grail and its scarlet contents typify the perfect blending of Mercy and Justice.

The Sacred Cup and its priceless liquid also symbolize substance and Essence, and they TWO are ONE.

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This was the great secret transmitted to the Eleusinian Mysteries. The word ELEUSIS signifies "*He that shall come*", or the ADVENT. Pagan and Christian alike are waiting for the coming of LIGHT.

The true advent of Christ can only be historically realised through the evolution of the human race and the gradual deification of our nature.

WE HAVE TO CREATE CHRIST !

The glorious task entrusted to the Microcosmos is that of reproducing the white colour through the union of red and green. He—the son of time—must produce something that is eternal, something that has life in itself. He who is a living soul, must develop into a life-giving spirit.

The Christos, the sacred tie between Adam and Eve is the beginning and the end, the Alpha and the Omega. Red and Green emerge out of White. Unto white they must both return ; but this can only take place when they have eliminated out of their nature all that is not of Divine Origin. There is no black in the Solar spectrum.

The Image of God upon Earth has not received the contemptible mission of keeping balance between good and evil. Adam is not born to be a “juggler” No “tesselated pavement” leads to the gates of Heaven.

The wisest man on Earth failed to grasp that.

Poor Soloman was not—in all his Glory—like the Lily, the symbol of pure Womanhood.

What is left of Solomon's Temple ? A few crumbling walls, where the persecuted descendants of a grand old race come to wail and lament.

Of Jachin and Boaz not the slightest Vestige remains.

In the fifty-second chapter of Jeremiah, seventeenth verse it is stated that “the pillars that were in the House of the Lord were broken by the Chaldeans who carried all the brass of them to Babylon”.

If the two columns had been constructed after the Divine pattern revealed to King David, then they would still remain intact. No enemy would have been allowed to destroy them.

It is stated in I Chronicles XXVIII. 19 that David expressly declared to Solomon that the Lord had instructed him concerning the pattern of the work, “IN WRITING BY HIS HAND UPON HIM”, And

"David gave to Solomon the pattern of the porch as he had it, by the spirit of God".

Jachin and Boaz are described in detail in three places in the scriptures.

In 1 Kings VII. 15-21, it is related that "a man of Tyre called Hiram Abi did cast two pillars of brass and he set up the pillars in the porch of the Temple and he set up the right pillar and called the name thereof Jachin, and he set up the left pillar and called the name thereof Boaz?".

The two columns are also described in 2 Chronicles III. 15, and in Jeremiah 52. 21.

From these various passages, we gather the following facts:

"The Pillars were of brass and HOLLOW; the thickness of the metal was four fingers. Each column has a chapter of brass upon it, with a network of chains all around them and four hundred pomegranates were placed upon the chapters. And upon the top of the chapters was lily work. Thus were they finished."

King Solomon committed various mistakes in the construction of the Temple. Let us examine in what respect the symbolism of Jachin and Boaz is defective.

In the English Bible it is stated that the columns were of molten brass, cast in clay. The word "brass" is a mis-translation. It ought to be *copper* and is thus translated in other languages. Brass is an alloy, made of two parts of copper and one part of zinc. It is a man-made fabrication and has no spiritual signification. Copper was in ancient times the metal sacred to Venus. It ought not at all to have entered into the construction of the Temple.

The two columns representing the ideal Man and Woman, the future progenitors of the Divine Infant must not be HOLLOW shells of base metal. They must be solid pillars of gold and silver "seven times refined."

The two chapters on Jachin and Boaz with their rich ornamentation of lily and pomegranates, were—like the Palladium of Troy

considered essential to the well-being of the whole structure. A doom pronounced over the chapiters is therefore equivalent to a total condemnation of the entire system.

This circumstance gives a special interest to the following words in Zephaniah XI. 14

"Flocks of beasts will lodge upon the chapiters and desolation shall be in the thresholds".

In Amos IX 1 it is further said: "I saw the Lord standing upon the Altar, and He said: Smite down the chapiters so that the lintel of the door shakes, and crush with the chapiters their heads all of them.*

The Chapiters must not be ornamented with pomegranates.

The pomegranate was a Phoenician ornament. It was the symbol of physical reproduction and was consecrated to Baal.

Vellay states in his "Le oulte d; Adonis" that there exists a Numidian painting representing Baal sowing seeds of pomegranates. This fruit contains thousands of seeds and was consequently an appropriate emblem of fertility and was always employed in connection with the generative functions.

According to the tradition, the pomegranate was the fatal fruit on the Tree of Knowledge.

In all the legends of Antiquity the pomegranate represents sensual love.

This was the symbol that Solomon had the audacity to place on the summit of Jachin and Boaz, on a level with the *lily*; he made no distinction between Venus Ashtaroth and Our Lady.

One man and one woman—that is Divine Order; *that is law*! Solomon had 300 Queens and seven hundred concubines. How could he hope to erect the Temple of the Holy Ghost?

Solomon's Temple was destroyed because he had placed the "abomination that maketh desolate" upon a pinnacle.

* These two passages are not correctly translated in the English Bible the word "chapiter" is rendered "upper lintel", and thus the meaning, becomes unintelligible.

Down with the apple of sin ! Down with the pomegranate !
The Lily alone is to remain, exalted and revered !

This notion is absolutely essential . It meets us all over the world..

The Lily or Lotus, the symbol of Virginity, served as a support to the solar God Mithra. Brahma appears on a golden lotus and creates the world with the different parts of this plant. The Egyptians declared that the Lotus emerged from the primordial waters and gave birth to the Sun. The Lotus was the blossom on the sacred tree which secretes the Elixir of immortality. In the pagan Mysteries the Saviour was called the Son of the Lotus or Water-lily, to emphasise the Virgin Birth.

So long as Man and Woman crown themselves with pomegranates the prophet must continue to say with Jeremiah, XIII. 18: "King and Queen, humble yourselves ! Sit down ! The crown of your glory shall come down"

And Verse 27: "Woe unto thee. Wilt thou not be made lean ? When shall it once be ?".....

The Royal Arch can only be erected when all the pomegranates have been swept away. The Royal Arch has to rest on the Lily.

The Holy One cannot unite two impure beings. There is no room for the Divine Infant among the four hundred pomegranates. The Lily must crown *both* Jachin and Boaz. Purity is claimed of *both* sexes.

The Freemasons labour in vain until they grasp that !

The Key-stone to the Royal Arch is VIRGO, not CANCER; Holy Love, not sensual love ! The Divine Child cannot be procreated until the Heart has become VIRGIN. Then only Light is born, Divine Light.

LEAGUE OF RELIGION

(BY T. L. VASWANI.)

In these days when many, under the influence of Westernism, are engaged,—some in veiled, some in open attacks upon God, when education is divorced from religion and worship of God is renounced by many in favour of cults of negation,—what more urgent than for all who believe in the nation-building values of Religion to come together and form a League of Religion to resist the wave of new atheism which is advancing, alas! in the name of nationalism. I pray that the grace of God may bring together persons of different Samajes and religions in such a League for the highest service of India.

I am painfully conscious of the decline of spiritual forces. But I am not depressed. For I know the very soul of India is religion. And India will not commit suicide.

Religion releasing itself from the tyranny of forms and creeds,—renewed and rejuvenated will, I feel sure, reassert itself in this ancient land. The decline is but a part of the nation's rhythm of rise and fall. India will regain Religion and this consecrated to a new reverence for man as man and for the deeper spirit of modern science, will be India's message to the modern age.

CONTEMPORARY THOUGHT REVIEWD.

THE HERMETIC MARRIAGE.

The budding American thinker manly P. Hall has written a thought-provoking booklet entitled. "The Hermetic Marriage", a copy of which he has kindly sent us. We give below a summary of the author's conclusions:—

1. In summing up, we may consider three problems: celibacy, as applied to occult students; the Hermetic marriage, as an alchemical process and the mystery of individual completeness;

2. All advanced candidates on the path of occultism, mysticism, and kindred subjects must take the oath of celibacy for two very good reasons: (1) They are unfitted for connubial life. Havelock Ellis has said that among the ministry are found not only some of the brightest children in the world but also more imbeciles than in any other profession. The advanced specialist in occult work is carrying on his spiritual investigations with the transmuted essences of those forces which are normally used in reproduction. (2) Because the candle cannot be burned at both ends, marriage for such types is unfair to all parties concerned. It is often fatal to the occultist, for at a certain time the barriers which separate the brain from the generative system are removed, and insanity or death will follow those who are not as fully in control of their emotion as their position demands.

3. All the world, however, is not made up of adepts or great initiates. Consequently, the assumption of the state of celibacy by people who have no idea of the meaning of such an act has caused much sorrow and suffering. The occultist must remember that Nature is consistent. Celibacy is one of many things which make an adept. However, he does not become an adept through one thing alone: his entire life is harmonized, and celibacy is merely one of many means which together produce the desired end. Modern occultism has too many faults; dieting, fasting,

meditating, and a host of other things are held out as methods of obtaining spiritual powers. The jewel of all, however, is consistency. To break all the written and unwritten laws and play on a one-stringed instrument of virtue is foolish and unbalanced. All things must work together. He must eat in harmony with his thoughts, meditate in harmony with his actions, pray in harmony with his daily life. Being in harmony, he is great; and being consistent, he is wise. It is useless to develop spiritually at any single point or to try to assume a virtue which is not part of the nature. Instead of being exceptionally virtuous concerning what you eat and completely vice-ridden in everything else, try being normally careful in all things. Spiritualize the animal nature gradually; do not seek to make a god out of a fool over night. A great occultist was once asked, "What are the stages of human growth?" He said, "To the animal man, indulgence in all things; to the human man, moderation in all things earthly." Friends, please do not forget these most important words, "*in all things*." The fanatic overdoes some one thing; therefore he becomes unnatural and insane. The wise man, however, grows symmetrically and gradually, overdoing nothing but building so solidly that he will not backslide within the first week.

4. While a person is striving to be good he has not yet attained virtue, for virtue lies in transmuting the desire to do that which is not right to the point where it naturally desires to do good. Many people tell us how they have sacrificed everything for others, expecting us to be impressed. What use is the gift without the giver? People who give in the spirit of sacrifice have small credit coming to them, for only those truly give who do it for the love of it. In all the relationships of life, therefore, let spiritual growth be symmetrical, building all parts of the nature together. Do not be a fanatic, for fanatics and prudes alike are the dead enemies of virtue. Build and grow in a healthy way. Do not forget to laugh; do not forget to cry but build each day into the nature those enduring principles of equity, justice, and right which will gradually build a consistent occultist.

5. The Hermetic marriage is an alchemical symbol found in the nature of all things for the law of polarity is universal. In the human world it appears as sex, positive and negative, masculine

and feminine. As all electricians know, positive and negative are opposite poles of one circuit. Spirit itself knows no polarity, but manifests through polarity to the accomplishment of the Great Work. Superiority of sex, consequently, is a fallacy and hallucination. Being, in himself androgynous, each individual has one of these natures dominant and the other receptive. Marriage, as a human relationship, is merely an institution whereby two persons make a contract *per verba de future cum copula*. Its actual purpose is twofold: (1) to fulfil the natural law of polarity in the reproduction of the species; (2) to fulfil the spiritual law of association whereby the latent side of the natures of both parties may be stimulated by association with a personified exemplification of the functions, and powers lying latent in themselves. In simple language, years of association result in each sex assuming to a marked degree the viewpoints, attitudes, feelings, and individuality of the other. The masculine mind in association with the feminine heart, consciously or unconsciously becomes more or less softened, thereby preventing too strenuous expression of the material intellect. On the other hand, the feminine emotionalism and artistic sense by association with the practical mental temperament, becomes more independent, more individual, and is thereby prevented from becoming one-sided.

6. Please remember that we are trying to express the purpose for which the institution of marriage was established. The lack of co-operation in the world today has thwarted this purpose to a great degree. Selfishness and a hundred other major and minor sins have entered into the domestic relationship until it has lost nearly all semblance of its former self. As a result, the human race has missed the opportunity to acquire balance and symmetry, and daily, because of its own one-sidedness, ignores the actual meaning of life's relations. Deluded by the idea that happiness is to be found in irresponsibility, mankind has wandered from the path fixed by Nature for its creatures.

7. In due time the androgynous man will reappear, balanced and perfected in all those things which now he lacks. This will not be a racial move, but in every instance an individual attainment. To this end the race is laboring at the present time; but man as an individual

will never gain the end until he reflects upon the serious side of life and learns that he is in the world to secure his spiritual and moral education.

8. The two-headed man of Michael Mayer is symbolic of the two-headed consciousness of man, or the two powers by which he is ruled: *reason* as the masculine head and *intuition* as the feminine head. These two heads not only rule the individual, but they also rule the race as the statecraft and the priest-craft. The priest after the Order of Melchizedek, was termed "priest-king" to symbolize his dual office, which is also symbolically portrayed by the two cherubim on the mercy-seat of the ark of the covenant and by the onyx stones on the shoulders of the high priest. The so-called modern institution of marriage is, in reality, the manifestation of the Trinity, for father, mother, and son are a part of the divine order. The child represents the soul of the parents, for to a great degree his life bears witness of his progenitors.

9. Individual completeness is the end of all individual effort. Perfect adjustment between the spirit of man and his bodies results in the re-establishment of the androgynous man. It is the end of the path as far as we know. The symbol of this accomplishment is the philosopher's stone, the rose diamond of the Rosicrucians, and the great pearl of the Illuminati. All the things which we see are but means to an end: to be met, to be battled, and to be conquered, as Caesar might have said. The Hermetic marriage is symbolic of the individual who has made himself right with all things, has become one with the spirit of all things, and (most of all) is true to himself and to his fellow-men. Human relationships lead to divine relationships, and the unfolding soul builds ever more noble mansions as vehicles for its expression. Only through the broadened vista of philosophy does man see hope, for to the narrow-minded, things are seemingly hopeless. If behind the apparent chaos the spirit can still discern the divine order which is moving him slowly but persistently towards adjustment with himself, he will then be able to recognize the myriad ways in which the desire of the Infinite is made known to His finite creations.

10. Out of the present maelstrom of perverted sexology the philosopher can see a more noble spirit arising—not one who in a lofty way has avoided the endless pitfalls, but one who, nauseated with the falseness and disgusted with the shams, has risen to loftier aspirations. The great task of our age is to dignify human relationships; to return the divine crown to the head upon which it belongs; to purify, to cleanse, and to redeem all things; to transmute civilization as one would transmute a personal habit. The Hermetic marriage is the apotheosis of the world's most abused institution which will rise again from the slime into which it has been cast; for in its proper application and proper recognition we see the hope of the race.

The student of comparative religion will notice that ideas expressed in the foregoing excerpt are those which the ancient sages of India preached thousands of years ago on the authority of the Vedas— the primeval and eternal source of all truths spiritual, scientific and sociological. Rishi Dayanand, the greatest apostle of the Vedic Religion in modern times, has recommended in his "Light of Truth" life-long celibacy only for supermen and superwomen who are adepts and initiates, have acquired supremest control over their senses and are capable of leading a life of absolute detachment. We find that all mighty men who have shaped the destinies of mankind were either life-long celibates or became celibates at the time of initiation into the arcana of spirituality. As examples we may cite the cases of Buddha, Christ, Shankaracharya and Dayananda. The Truth enunciated in paragraph 4 is only a concise and beautiful statement of the underlying philosophy of the Gita.

In paragraph 5 our learned friend merely interprets in his inimitable language the inner significance of the ceremony of Sapta-padi which is an essential part of the Vedic marriage ritual. The bride and the bridegroom walk together seven steps, each step symbolising some essential trait of a happy

marred life and the last or seventh step indicating that years of constant association will result in each becoming the alter-ego of the other.

EDITORIAL REFLECTIONS.

THE PRESENT SITUATION.

(India is in the grip of a mighty bloodless revolution brought into being by the greatest living man of the world Gandhi. She is bent upon attaining Swaraj. The classes and the masses, the Congressmen and the Liberals, the Hindus and the Muslims, are all united in the demand. The terms "Complete Independence" and "Full Dominion Status" are not slogans of warring groups, for they represent a distinction without a difference. As full Dominion Status involves the right to secede from the Empire, it is equivalent to Complete Independence. The Mahatma launched his campaign of Satyagraha on April 6th. The response has been magnificent. Thousands of ardent patriots including almost all the veterans leaders are in jail. Thousands have been mercilessly belaboured with police batons and have borne all this self-invited suffering with a cheerful countenance and with undamped spirits. Many a patriot has been wounded with buck-shot while endeavouring to restrain mob violence.

Tens of thousands of men and women have manufactured contraband salt in the presence of the police and courted police violence. Patriotic and brave women like Mrs. Gandhi, Mrs. Sarojini Naidu, Mrs. Kamla Devi Chattopadhyaya and Mrs. Lakshmipathi have thrown themselves heart and soul, into the struggle and

the two last mentioned have been jailed. Determined defiance of authority and deliberate violation of laws alleged to be immoral are being met by repression. We are in a blind alley the end of which is not in sight. Blind to the clear lessons of history, a few purblind bureaucratic advisers of Irvin the Good have lured him into the belief that if law and order are maintained with a firm hand, the civil disobedience movement will be crushed and the moderates will be rallied. Events, however, are belying these absurd expectations. Mahatma Gandhi was interned in the hope that the movement would subside. What we find is that it has gained fresh momentum and is now stronger than it was when the great leader was free to guide it. By arresting the Mahatma, the bureaucracy has played into his hands. It seems as if the saint politician, whose words are bonds, is an astuter diplomat than the members of the Viceroy's cabinet who are trained in the arts of modern diplomacy which employs terminological inexactitudes, special pleading, *suppressio veri* and *suggestio falsi* and censorship of truth as its chief weapons. The Press Ordinance was promulgated with a view to ensure the dissemination of news in the form acceptable to the Government and stop unpalatable comments upon contemporary happenings. The ordinance has not chastened the press, it has resulted in its euthanasia. What has actually happened is that the wildest rumours gain currency and comments which responsible journalism always refrained from making are propagated by word of mouth.

The minds of people are being inflamed by red-hot canards and their imagination stimulated by manufactured "facts." It is the administration which suffers in reputation and credit and the people are losing all confidence in its stability. And what of the Round Table Conference? It is going to be an amplified edition of the Nair committee or an attenuated

form of the Council of State. A Round Table Conference without Gandhi as its leading light is be play of Hamlet without Hamlet. He alone can deliver the goods on behalf of India. Even Mr. Shastri, the prince of moderates, the accredited successor of Gokhale who, however, does not share his master's faith in the constitutional character of civil disobedience has declared in an address to the members of Parliament that the only remedy consists in releasing Gandhi, proclaiming a general amnesty and summoning the Round Table Conference for settling the form of Dominion Status in India. Will the remedy be applied or will the disease be allowed to run its course and spread untold disaster? Will Mr. Ramsay MacDonald rise to the height of the occasion and redeem his promise that in the course of months India will become a self-governing and equal partner in the British Commonwealth of Nations. Will Lord Irwin prove strong enough to disregard the fear of being called weak by sundried "yesterdays" who mistake coercion for firmness and repression for genuine governance. The period in which we live is an eventful one pregnant with potentialities for good or evil which were not even dreamt of by Gandhi. His story is being made with startling rapidity and nobody can say that our comments will not become stale and out of date before these lines reach our readers.

British statesmanship is on its trial. If the situation is sympathetically and tactfully handled, India will become an asset to the Empire. If, however, counsels of despair are permitted to hold sway, India will drift into anarchy to the detriment of mutual understanding of the East and the West and ultimately she will attain her goal through avoidable suffering and misery.

THE ETERNAL FEMININE.

In a small but thoughtful pamphlet entitled 'Special Instructions for Women' written by Mr. H. E. Butler and published

by "The Esoteric Fraternity, Applegate, California U.S.A" we find the following:—

In creation, which is headed by generation as the chief factor, woman; in all ages of the world, has been called the earth, because the earth upholds, gives body and form to all things, while the mind, the thought of the Creator, is the life and potency therein; and as there can be no form or function without the earth, even so there can be no form or function without the feminine part of Deity, and there can be no creation without the feminine part of the animal world.

This is not symbolism only, but is a statement of facts as they exist on the cause side, and as they appear on the side of phenomena. Nor does this analogy stop here, for as the earth upholds, gathers, and produces the nourishment that supports all things upon it, so does the life-power of woman uphold and give strength to man; and, by her creative function, she also gathers from the cause-world the life-elements and mind-elements that support him.

As our mother earth has been the battle ground for all the struggles that have taken place, so likewise woman's life-functions, and especially the sex-function, have been battle ground of the mind-forces of the world of mankind; for through the activity and strength of the sex-nature of woman has life been gathered and transmuted from the lower elements to suit the uses of man; so that he has always been dependent and still is dependent upon the health, strength, and purity of that function of woman's nature for his power and to give quality and direction to his thoughts, feelings and desires.

This seems to be an exposition of Atharva Veda, Kanda 14, Mandal 71 and Mantra 7 in which the bridegroom is made to say to his bride:—

"I am the sun and thou art the Earth."

What magnificent imagery.

The sun impregnates the earth and makes it fruitful. The object of marriage is the perpetuation of the human race. The sun irradiates the earth. The husband ought to be the friend, guide and philosopher of his wife and if he behaves

as such, all that is best in a true woman will respond to divine call of the sex. As our author says:—

On the other hand, compensation is a law of nature, and therefore woman's nature has always striven to adjust itself to her companion—man. Her thought has been moulded by his. Her loves, sympathies, and emotions, which are qualified by his mind, are the magnets that reach out into the world of mind and life, and discriminate as to quality, and gather such elements as will supply the mental and physical demands of her counterpart. Among the nations whose women have been taught that every love, desire, and emotion should be under the guidance of the husband, there has been but little progress in the evolutionary development of the race: but where woman has been comparatively free, her inner consciousness has reached out beyond the matrimonial sphere and gathered a higher life-element. Deep down in the interior of woman's nature, there is implanted, as if by the memories of something that has been, an ideal of a loving, wise, and to her mind, a god-like man, with whom ever been united; and this ideal has been the angel that has led up the race, step by step, into higher and nobler and grander developments.

This is true not only in respect of husband but also in respect of brother and father who are such either by ties of blood or by phsychie affinity. But if the husband brother or father is not a god-man but a depraved man, he drags his wife, sister or daughter to his own level. Says Mr. Butler:—

But, as the struggle for existence, and wealth and power has increased, this very ideal, deep down in the heart of woman, has generated in man an increasing desire for acquisition and supremacy; for it is the desire in the heart of every woman to have the man she loves, stronger wealthier, wiser, greater—in short, to excel all others in whatever department his sympathies and desires may lead him. As men find that competition is strong and the conflict desperate, their moral stamina gives way, and they resort to dishonesty, trickery, and even to the most wicked devices and combat.

As morality yields to the desire for power, it also yields to the love of self gratification, and as moral corruption becomes more general,

physical distortion and disease increase in woman's body. It is well known that sorrow, anger, worryment, or any of the evil passions, act directly on the sex nature of woman, until it has become the expression of the terrible distortion of so-called civilization.

Among all the inhabitants of the civilized world, there is not one perfectly healthy woman. Neither can the normal condition of health and vitality exist, until woman gains sufficient moral courage and mental stamina to enable her to draw out, as it were, from the body of humanity—insulating herself from all sympathy with the race, its present condition and environment—and to unite herself, soul, body, and mind, with the God of the universe. Then, if she has made a covenant dedication of her life to God she is in a position to follow the guidance of the Spirit, which will lead her into conditions of perfect mental order, and a perfect mental order will produce physical order.

Before woman can be united to man in the true, divine state, of perfect health of body, mind, and soul, she must purify her body and her ideals so that she will be capable of loving only the god-man that God purposed in the beginning to create. Thus she will be enabled to produce in man the strongest incentive to become, by actual attainment, that ideal man, the son of God; and thus she will help to lead him back into the Edenic state. While both men and women have a great work to do upon the body and the mind, right where they are in the world, yet it is impossible for them to reach the Edenic state until they have been separated from the diseased and distorted conditions of human society, and have been gathered into a place where divine order is maintained.

The work to be done in the outer world is for man and woman to separate each from the other, so that each can go untrammelled to the Creative Source, and there purify mind and body; and when the work of purification has become perfect, the man and the woman will find themselves walking with God, perfectly conscious of his Mind and Will. Then, and not until then, will the same God and Father say to him, as he did to Adam, "It is not good that man should be alone." Not until this state of absolute purification and unity with the mind of Deity has been reached, can man and woman join hands and hearts in the regeneration. Any

union formed between them before they have reached these attainments is *absolutely certain* to prove disastrous.

The mental states present in the world have so diseased and weakened the mind and body of woman, that there are very few among the millions who still retain the moral integrity and physical stamina to make this most important decision concerning woman's association with man, and to work out the regeneration in her own body. But to those who have the mind and the will we shall endeavor to give *practical methods* by which this may be accomplished.

During the years of our labor in the work of *regeneration*, we have been carefully investigating, and gathering from every available source knowledge concerning the laws governing woman's life. It has, however, been very difficult to find out the habits of her life because the mental impressions that produce those habits are kept as the profoundest secrets of her inner nature; therefore, not until the present, have we felt competent to give anything like an adequate line of instruction to women.

The instructions that are applicable to men are just as applicable to women, but the gross ignorance on the part of our medical profession has so blinded and misled her, that those instructions are not sufficient for her needs. Some of our medical authorities hold that woman never loses the seed; and, of course, if she believes this, the whole foundation of "Practical Methods," as given to the world, is destroyed for her. The fact is that she does lose the seed; and in just the proportion as she is the "weaker vessel"—weaker in the sense of health, vitality, and endurance—in that proportion she wastes her life more than man.

As we have intimated, the laws of conservation are more practically understood and more readily applied by men than by women. The difficulty that women find in practically living the regenerate life is due to two causes: First, the inclination in the womanly nature to live in the ideal, and to ignore the truth that the ideal can become reality only when the law of nature is applied or that the higher is evolved from the transmuting of the lower; that is the mental and the spiritual qualities and powers constituting the attainments, which her imagination paints in such glowing colors, arise from the sublimated life-essences of her own body. The second difficulty is the existing ignorance regarding the workings of the sex life of woman, and of the laws by which

Digitized by Arya Samaj Foundation Chennai and eGangotri
 it is governed. Women are so different from men in this particular that it is impossible to give more than general rules which are applicable to an

Manu, the greatest Law-Giver of the human race, also says at one place that it is the man who shapes the woman's character and is jointly responsible with her for her uplift or degeneration. Says he (ix, 22,23) :—

"As the quality of the husband is, such becometh the quality of the faithful wife; even as the quality of the waters of the river becometh as the quality of the waters of the ocean into which she mergeth. Low-born Akshamala wedded to Vasishtha, became one of the foremost of the Rishis that wear the woman-form. So Sharangi wedded to Mandpala.

So too, if the wife be of noble soul and the husband sinful, and she determines to follow him in death unwidowed, then, even as the strong snake-hunter grasps the serpent and drags it out to light from the deepest crevice, even so shall her giant love and sacrifice grip the husband's soul and drag it from its depths of sin and darkness unto realm of light above."

MODERN EXPERIMENTAL ALCHEMY.

Modern Science has, up till now, ridiculed alchemy and has held that the elements are not mutually convertible. The Scientists of Ancient India and Greece, however, held that the baser metals could be converted into nobler metals by chemical processes. Modernist science, however, is returning, in this as in most other matters, to the theories of ancient Scientists. The following observations by Dr. Druce in the course of an article in the latest issue of "The Occult Review" of London speak for themselves and hardly require any comments:—

The discovery of the phenomena of radio-activity and the disintegration of certain elements; e.g., uranium and radium, at the close of the last century, has definitely established that some transmutations can, and do, occur. Efforts have been made by eminent scientists to

effect similar disintegrations artificially, but with the exception of Sir Ernest Rutherford's breaking up of the nitrogen atom, and the late Sir William Ramsay's unconfirmed transmutation of copper into lithium, little had been done on the subject until the last few years.

Claims have lately been made in Germany by Professors Miethe and Stammreich, and by Professor Yano in Japan, to the conversion of minute amounts of mercury into gold by electrical means, it having been considered scientifically feasible that mercury (of atomic weight 200) would be degraded into gold (of atomic weight 197) in the same way that radium (of atomic weight 226) changes into lead (of atomic weight 206). The claims of these scientists have been disputed. The gold which they found in the mercury after their experiments has been ascribed by critics to its previous presence (see *Science progress*, 1928, xxiii, 139). Of greater interest to students of alchemy perhaps, is the case reported recently by Professor Traube (*Chemiker Zeitung*, 1928, lii, 2-4), who states that a man in the Erzgebirge actually extracted enough gold to sell to goldsmiths periodically, although assayers could not detect the precious metal in the minerals the miner used. Professor Traube relates that he heard of this miner over 30 years ago, and made his acquaintance soon after. The man used to go for three weeks at a stretch into the mountains and return with a copper ore known as *Glimmer schiefer*, which is regarded as free from gold. This ore was dissolved in *aqua regia* and evaporated to dryness. The residue was extracted with hot water, and then treated with spirit (alcohol) and acetic acid, and re-heated. An iron rod was placed in the solution to precipitate the copper together with any gold. The precipitate on treatment with nitric acid (*aqua fortis*) left a deposit of fine gold. The gold was pronounced pure by metallurgists, who were unable to detect it in the ores treated, so that the miner, who worked on mediæval lines, was regarded as a true alchemist. Professor Traube offers the suggestion that the gold may be present in the ore in a colloidal state, and thus avoid detection by ordinary analytical means.

There have recently appeared three volumes in which the old alchemical procedures have been followed and for which success is claimed. M. Jollivet Castellet, of Douai, France, President of the Société Alchimique de France, and of the Rose-Croix, definitely states that he has effected

La transmutation de l'argent en or, la fabrication artificielle de l'or est donc une chose aujourd'hui nettement établie et dont il est facile de tirer les importantes conséquences. (*Etudes d'Hyperchimie*, 1928, p. 174. Librairie Emile Noury, Paris).

He describes several successful projections. Thus, in one case, 22 gr. of silver were mixed with 3 gr. of orpiment (a sulphide of arsenic) and fused at a high temperature for three quarters of an hour, the process being repeated for a few minutes at intervals, with further additions of orpiment. The cooled mass was subjected to the action of pure sulphide of antimony for five minutes, causing the whole to become golden, and actually to exhibit the properties of gold. M. Jollivet Castelot has since given further instances in a second book, *La Fabrication Chimique de l'Or* (French text, with English, German and Spanish translations). A chemical engineer, M. A. Ballandras states that he has successfully repeated M. Castelot's experiments. Reference is also made to the fact that the French Academy of Sciences and other bodies have persistently ignored M. Castelot's claims and even declined to criticise them.

The writer traces alchemy to ancient India. Says he :

In India, Dr. Bhudeb Mookerji is engaged in compiling, in about ten volumes *Rasa-Jala-Nidhi*, or Ocean of Indian Alchemy.

Like M. Jollivet Castelot, he disclaims any desire to exploit his discoveries commercially. Indeed, it appears that the publication of further volumes may be delayed unless the sale of those issued is sufficient to cover expenses.

According to Dr. Mookerji, *Rasa-vidya* (Alchemy) began to be studied more than 1,950,000,000 years ago. He states that from remote time the Indian Yogis have attained to great longevity by using mercurial potions after the style of an elixir. He affirms that the transmutation he cites can be successfully repeated. According to him, when lead is rubbed for six hours with either Pharabaha or Bibhitake wood, and then with certain juices, and ignited and re-treated 108 times, the lead will be reduced to "ashes" which, when mixed with copper, will first give silver, and with more ashes will produce gold 12 carats fine. Many other transmutations are recorded.

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THE VEDIC MAGAZINE

AND
GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

WAR IN HINDU POLITY

By Indra Vidyalkar.

IDEALS OF STUDENT LIFE

By Prof. Ramesh Chandra
Banerji

SAURASUKTA'S THERAPY

By Dr. B.V. Joshi M.B.B.S.
(Bombay)

Full contents inside
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59 The Gurukula University having shifted to its
 69 new side—this side of the Ganges—the Gurukula
 University Press had also to be shifted to Kankhal.

81 Under the new Press Ordinance security was de-
 90 manded of it, wherefore the Press had to suspend its
 107 work for some time. The Vedic Magazine could not
 110 in consequence bring out its issues of May, June and
 113 July 1930 in proper time.

The Press having now recontinued working, the
 issue of the Vedic Magazine covering four months
 from May to August 1930, is being published in
 August 1930, i.e. in the beginning of Bhadrapad
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121 In order that subscribers should not suffer a loss
 121 for what is due to no fault of theirs, *the term of their*
 122 *subscription will be extended for 3 months.*

123 The readers are requested to please excuse this
 temporary suspension of publication which could not
 under the circumstances be avoided.

YOURS FAITHFULLY
Manager.

* ओ३सु *

THE
VEDIC MAGAZINE
AND
GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—MANU.

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WAR IN HINDU POLITY

[BY INDRA VIDYALANKAR]

APARENTLY the problem of war seems to be very simple and easy of solution. The man in the street would say that it is but proper that nations should not fight with each other and should not cause havoc, rapine and incendianism which are natural consequences of a war. He would further suggest that mutual trust and confidence should be the foundation of an ordered and civilized society and therefore there should be no occasion for suspicions, ill-feeling and disharmony between two countries or two peoples.

But really, the problem is not so simple. It is so complicated and intricate that even the shrewdest intellect cannot understand and grasp it properly. Human nature, such as it is, cannot be persuaded to follow high principles of sociology by mere sermons. Let hundreds of naval and disarmament conferences be held, the instinct of war cannot go. It must subsist in some form or other in human society. Wherever there is a throng of people, a flock of sheep, a swarm of flies, a clump of trees and even a heap of inanimate things, there must be friction, clash, collision and consequent struggle.

We hear of wars in our own country from the hoary time of Ramayana. A Ravana inhabited this fair earth side by side with a Rama. The forces of good must bestir themselves to eradicate forces of evil. In Sanskrit mythology we read of a perpetual warfare going on between *devas* and *asuras* as well as *aryas* and *dasyus*. Indra is always up with his arms to vanquish *Vritra*.

There are hundred and one prayers in *Vedas* invoking war for removing enemies from the way of progress. We give below translation of a few hymns from the Atharva Veda which contain a fearful description of the perdition and ruin of the enemies, longed for by a conquerer.

† 'Ye men! rise up with your banners. Get ready. Your foes are like deadly serpents. They are like

† उत्तिष्ठत संनह्यध्वमुदाराः केतुभिः सह ।

सर्पा इतरजना रक्षांस्यमित्राननुधावत ॥ ११ । १० । १ ॥

उत्तिष्ठ त्वं देवजनार्बुदे सेनया सह ।

अयं बलिर्व आहुतः त्रिवन्धे राहुतिः प्रिया ॥ ११ । १० । ५ ॥

मूढा भमित्रा न्यर्बुदे जह्येषां वरं वरम् ।

अनया जहि सेतया ॥ ११ । १० । २५ ॥

monsters. Set on them.' 'Aye, commander, stand up with your army. Your enemies are like sacrifices. Warriors do long for such sacrifices.' 'Ye brave man, make your enemies mad and kill their general with the help of your army.'

'One who is armoured and one who is not—let both sleep in the battlefield murdered by thee !

'One who is on a chariot and one who is not; one who is riding a horse and one who is not; let all enemies fall in the field as food for rapacious vultures and falcons. *

The pertinent question is whether wars are indispensable. The writer would answer 'yes'—though not at all on that account wishing and praying less for peace in the world. Bearing the trend of human history in mind, he cannot but make is the answer. He knows it for certain, that human nature is worse than it was before. It is weaker, infirmer and more fragile than it was ever before. Unless miracles happen, it can safely be predicted that wars will not stop in the future. We hear everyday the accredited representatives of belligerent nations always making observations which cannot but rouse malicious distrust and rancorous virulence in different nations. Even military officers think fit to glorify their own profession and sanctify blood-shedding as a matter of necessity. After hearing such high-sounding phrases of great statesmen and militarists—all talk of international peace and world-federations seems unreal and insincere.

* यश्च कवची यश्च कवचो मित्रो यश्चाज्मनि

ज्यापाशैः कवचपाशैरज्मनामिहतः शयाम् ॥ ११-१० २२ ॥

ये रथिनो ये अरथा असादा ये च सादिनः ।

सर्वानिदन्तु तान् हतान् मृज्यामयेनापतन्निवाः ॥ ११-१० २३ ॥

Then why not openly recognise the indispensability of war? Why conceal things which are too transparent for any concealment. We deliberately use the word 'indispensability' as wars *have become* indispensable, however much we may dislike them and however much we may deplore the losses and miseries resulting from them. A Chanakya, without any hesitation, would support the idea of war, discarding the views of his elders to the contrary. Says he :—

† 'My teacher says that in a war, both sides suffer by sustaining heavy losses in both men and money; and that even the king who wins a victory appear as defeated in consequence of this loss of men and money'

'No, says Kautilya, even at considerable loss of men and money the destruction of an enemy is desirable.,

This Hindu statesman and diplomat accepts war as a matter of necessity and gives elaborate details of military operations which lead to success. One is simply wonder-struck when he finds the gifted author of *Arthashastra* detailing comprehensively all the minute principles of the military science—as if war were a common phenomenon his times.

Indeed, Sanskrit literature is replete with statements which openly proclaim the justice and propriety of war. Manu relating the duties of a monarch, unambiguously calls upon him to keep himself prepared for wars and to defy his enemies and to kill them ruthlessly. He goes farther and

† 'व्यायामयुद्धे हि क्षयव्ययाभ्यां उभयोरवृद्धिः । जित्वापि हि क्षीणदण्डकोशः पराजितो भवति' इत्याचार्याः ।

'नेति कौटिल्यः—सुमहतापि क्षयव्ययेन शत्रुविनाशो ऽभ्युपगन्तव्य एव ॥'

अधि० ७ अथवा १३०७ Domain. Gurukul Kangri Collection, Haridwar

gives a touch of sanctity to the idea of war by saying that those kings who fighting with one another die in the battle-field obtain salvation. *

This idea is very peculiar in Hindu polity. We find it repeated again and again in *Gita* which extols war as one of the solemn duties of a true Kshtriya. We may give here translation of only two couplets to illustrate our pointt :—

§ “Slain, thou wilt obtain heaven; victorious thou wilt enjoy the earth; therefore stand up ‘O Son of Kunti, resolved to fight.’”

“By chance, the door of heaven has opened to thee. Only the fortunate ones get such rare opportunities of fighting.”

After reading such temptations given for waging war, a thinker of the modern times begins seriously to consider whether really war was regarded so solemn an affair and so inviolable an obligation on the part of a kshatriya or a king.

In more recent times we find Bhavabhuti emphasising the necessity of war with all his poetic fervour and strength. He makes even a woman—so fragile a creature—talk of war so fervently. Draupadi is the most powerful instrument through which he preaches the cult

*. आहवेषु मिथोऽन्योऽन्यं, जिघांसन्तो महीक्षितः ।

युध्यमानाः परं शक्त्या, स्वर्गं यान्त्यपराङ्मुखाः ॥ मनु ७.१.८६ ॥

§. हतो वा प्राप्स्यसि स्वर्गं, जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय, युद्धाय कृतनिश्चयः ॥

यद्वच्छया चोपनतं, स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ, कथन्ते युद्धमीदृशम् ॥

of war. One wonders to find such vehement expressions given vent to by the poet unmistakably applauding the cause of war and depreciating the path of peace. We quote below his actual words :—

विहाय शान्तिं नृप धाम तत्पुनः, प्रसीद सन्धेहि वधाय विद्विषाम् ।
 वृत्रन्ति शत्रून् वधूय निःस्पृहाः, शमेन सिद्धिं मुनयो न भूभृतः ॥
 अथ क्षमामेव निरस्तविक्रमः त्विराय विर्येण सुखस्य साधनम् ।
 विहाय लक्ष्मीपतिलक्ष्म कर्मुकं, जटाधरः संजुहुधीहि पावकम् ॥
 न समथपरि रक्षणं क्षमं ते, निहतिपरेषु परेषु भूरिधास्यः ।
 अस्त्रिषु हि विजायर्थिनः क्षितीशाः, विदधति सोपथि सन्धिदूषणानि

किरातार्जुनीये ॥ १ । ४२ । ४४ ॥

“O King, discard the way of peace and prepare yourself for the destruction of your enemies. The path of peace is trodden by hermits and not by kings.”

“If being embecile you do intend to follow the path of peace, then put aside first your bow which is the emblem of high gods and retire to a safe place for worshipping fire like a recluse.”

“In the face of insults hurled at you by your enemies you need not abide by your precious compacts. A clever ruler will not hesitate to employ means for making the covenant inoperative by discovering some technical flaw.”

Besides according to the division of *varnashram dharma* in the Hindu polity one class is primarily entrusted with the task of waging wars. It is enjoined on a king to be *khshatriya* in his nature and never to spare his enemies. This class of warriors was the most outstanding feature of the social structure in ancient India. Every one who was born of a *khshatriya* family—whether employed in the military service or not—learnt to keep arms. Thus a class of brave, intrepid strong and never yielding military people was an asset and

pride of a ruling monarch. In the history of our own country we read of every monarch keeping a big paraphernalia of warfare always ready to meet any contingency. Magasthenes tells us that at the battle of Hydaspes which was fought between Alexander and Porus the latter had with him a cavalry 4000 strong, 300 chariots, 200 elephants and an efficient infantry force of 30000 soldiers. The king of Magadha had about this time a large and powerful army consisting of 600,000 foot soldiers, 300,000 horses and 8000 elephants. Pliny mentions on the authority of Magasthenes that the Andhra kingdom had 100,000 foot soldiers, 2000 cavalry, and 1000 elephants while Kalinga kept in arms 600,000 foot, 100,000 horse and 700 elephants. From Huen Tsang we learn that when Harshavardhana ascended the throne of Kannoj that kingdom possessed an army of 5000 elephants, 2000 cavalry and 5000 foot soldiers and after Harshvardhana had succeeded in bringing the greater part of northeren India under his imperial sway he found it necessary to increase his army to 100,000 war elephants and 70000 cavalry. †

The times of Mahabharata are open books which can be read without any misconception. Though Shri Krishna worked as a peace-maker between the two warring parties, yet his inward feelings cannot be misconstrued by any shrewd reader of the events. He was decidedly for war, so inevitable a consummation it seemed to him of all that had occurred previously between the two factions. The whole philosophy of *Gita* unmistakably proves Shri Krishna's supreme faith in the efficacy of war as a remedial measure to wipe off undesirables from the earth.

† Vide Public Administration in Ancient India "by Dr. Pramath Nath Banerjea p. 186-7.

To some it may sound strange that Hindus who are well-known in the world for their love of non-violence should be accused of preaching the cult of war and bloodshed. But really there is nothing inconsistent in preaching the cult of *Ahinsa* on the one hand and justifying wars as measures of self-defence or even of imperial expansion on the other. Mahatma Buddha was not quite against wars, waged for the above purposes. When Ajatasatru, wishing to destroy the Vrijjikas, sent his prime minister Varshakar to the Buddha, the Buddha made no objection to the design on the ground of *ahinsa*. But he stopped the design by saying "So long as the Vajjaino hold full and frequent assemblies, so long may they be expected not to decline but to prosper."

After the death of the Mahatma and even during his life-time many sanguinary wars were fought on the soil of India. Both Chandra Gupta and Ashoka succeeded in establishing a vast empire by conquering and annexing one territory after the other. In the fourth century A. D. we hear of the achievements of Samudragupta who has been called by a well-known historian "The Indian Napoleon." The Allahabad inscription speaks of him as one "who was skilful in engaging in a hundred battles of different kinds; whose only ally was the prowess of the strength of his own arms." Harshavardhana was also a great conqueror who, according to the chinese traveller Hiuen Tsang, went from east to west subduing all the kings of Northern India and whose victorious armies reposed only after thirty years of incessant fighting!

What is known as greater India was nothing else but the result of military ambitions of ancient Indians. The conquests of Ceylon, Siam, Cambodia, Java and Sumatra were

achieved after fighting many cruel and bloody battles. The practice of performing Ashvamedha Yajya and Digvijaya followed by many sovereigns explains what love of aggression characterised the Indian monarchs and what spirit of militarism pervaded the entire social structure. Chanakya, the great champion of imperialism, regarded acquisition of territory by means of conquest as a very desirable object. "A conqueror well versed in the science of politics" says Chanakya "who acquires territory from enemies gains superiority"; and in his opinion any ruler who opposes such an attempt was to be crushed, whatever might be the cost.

Notwithstanding all these facts there were some ancient teachers who did not regard war in general as a profitable business. Only righteous wars were supported by them. They were conscious of the heavy losses which a war inflicted on both parties. So the Mahabharat advises kings not to engage in wars until all peaceful means of settling disputes have failed :—

सान्त्वेन तु प्रदानेन, भेदेन च नराधिप ।

यमर्थं शक्नुयात् प्राप्तुं, तेन तुष्येत परिडितः ॥ शान्ति ७१-२५ ॥

But to be fair, it seems that wars had become too common in old times. Manu offers the king a different sort of advice. "When" says Manu "he is engaged in conquest, let him subdue all the opperents whom he may find by the four expedients, conciliation and the rest. If they cannot be stopped by the first three expedients, then let him, overcoming them by force alone, bring them to subjection"

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।

तानानयेत् वशं सर्वान्, सामादिविरूपक्रमैः ॥

यदि ते तु न तिष्ठेयुः, उपायैः प्रथमैः त्रिभिः ।

दण्डेनैव प्रसह्यैतान्, शत्रुकैः प्रशमानयेत् ॥ मनु० ७, १०७, ८ ॥

Space forbids us to quote at length the vehement expressions used by Shukracharya extolling war. He strongly urges upon every Kshatriya to die in the battlefield. According to him the blissful state achieved by sages after long sufferings and sacrifices, is obtained in an instant by brave men who court death cheerfully in a battle. He does not hesitate to advise even *brahmanas* to renounce their priestly duties and to come forward for fighting for the honour of their country in the hour of need.

Such was then, the ideal placed before us by our ancient law-givers. A war was justified by all means as an instrument for the redemption of national honour and even for other smaller purposes. This very ideal is now preached and practiced by all free, self-respecting and advanced countries of the west. They openly fight with one another fiercer battles than ever our ancestors. Each and every son of a free country is required by the common consent of the nation to undergo a course of compulsory military training to be helpful in the hour of need. Every free citizen that draws breath in the free atmosphere of a free country deems it a proud privilege to be enlisted as a soldier for fighting the cause of his dear—most dear Motherland. This is as it should be. We may according to the modern notions of international polity condemn wars which are waged for the oppression of weaker nations. But wars waged for shaking off shackles of centuries-old slavery stand justified under every code of international politics.

LAUGHTER

(By Pt Uday Bhanu)

WHEN troubles come both thick & fast, Dont think that
end has come at last, but learn to laugh.

The subject of laughter is very fascinating. Almost all philosophers, from Aristotle to Bergson, have attempted to explain this mysterious quality of nature in some way or other. During this endeavour several theories were evolved but none of them is satisfactory as we shall presently see.

To the vast majority of intelligent persons today, laughter means Bergson. Most of them think that he has explained the problem once and for all. I shall give some time to an unprejudiced investigation of his theory on this subject, partly in order to dispel false convictions and partly as an introduction to what I have to say on the subject.

Bergson is more widely read than any other philosopher. And that is why I wish to draw your attention, first of all, to what he has said concerning this subject. It is not for the scientific truth of his argument, that every one recognises him to be the philosopher of laughter. It is undoubtedly on account of his rich imaginative power, poetic genius, and glowing language (qualities that are indeed rare among philosophers), that his philosophy has so wide an appeal.

Throughout the whole of his essay, you will find passages so thrilling and arguments so arranged that a reader perforce reaches an apparently infallible conclusion. He has woven his facts into one definite compact-looking hypothesis

and that in a beautifully contrived plan. It has the charm to convince you even against your will; and it is this compactness that makes his theory seem so sublime and obviously correct.

Mr. J. A. Gunn says in his 'Bergson and His Philosophy':—"For the student as yet unpractised in philosophical reflection, Bergson's skill and clarity of statement, his fertility in illustration, his frequent and picturesque use of analogy may be a pitfall. It all sounds so convincing and right, as Bergson puts it, that the critical faculty is put to sleep." (p. xv)

At first every thing seems convincing. It is only when one begins to think a little that its insufficiency becomes clear.

Bergson calls his book "Laughter: An Essay on the Meaning of the Comic." In reality it is not about laughter at all. Throughout the book he has failed to explain what laughter itself is. It is a fatal omission and can expose to doubt any theory of laughter, however convincing it may be.

Another point I wish to suggest is that Bergson has fallen into grave psychological errors and his treatment of the subject is unscientific at many places. I shall give you some examples in support of this view.

He says : "The comic.....appeals to the intelligence pure and simple; laughter is incompatible with emotion. Depict some fault, however trifling, in such a way as to arouse sympathy, fear, or pity; the mischief is done, it is impossible for us to laugh.....It must not arouse our feelings."

He divides the mind into two distinct sections—intelligence, and feeling; and on this assumption feels himself justified in saying: "calling into play their intelligence alone."

Three points immediately suggest themselves:—

- (1) The division of mind into two sections: Intelligence and Feeling.
- (2) Non-existence of feeling when one laughs.
- (3) Laughter as an effect of intelligence.

We shall discuss each of these successively.

(1) There are a good many people, besides myself, who will strenuously oppose this theory. Mind is a whole. Intelligence is a faculty of the mind that has evolved. And feeling is its emotional state. Such a sharp division of mind into Intelligence (a faculty of mind), and feeling (a state of mind) is contrary not only to scientific psychology but even to common sense. It will appear apparently untrue to any body who gives a moment's thought to this point.

(2) Feeling is ever present in every mental situation. I would not be doing any work, unless doing so gave me a feeling of pleasure or comfort. Almost all conscious activities, whether intellectual or physical, have their basis of feelings in the minds of those who perform them. It does not require much skill in introspection to realise this.

Feeling is defined as. "The agreeable or disagreeable side of any mental state"; emotion being "An excitement of the feelings, whether pleasant or unpleasant." Feeling is a simple emotional state; and Emotion is a complex state of feeling. The difference is a matter of degree and not of kind.

Too many persons have fallen into the habit of undervaluing Emotion. They seem to give it a subordinate place in the mental trinity and to exalt above it the co-ordinated elements of thinking and willing. But it must be borne in mind that emotion lies much closer to the heart—the spring of human action—than any other mental faculty, quality, or phase. Those persons, who give predominance to the Intellect thinking that it plays a fundamentally important part in human efforts, err and totally ignore the virtues of Emotion.

Man has a heart as well as a head. In reality, the heart plays a greater part than does the head in human actions. Remove Emotion from human life and you will have stolen away the source not only of its greatest beauties but also of all manifestations and expressions. Human beings will be left not unlike inanimate objects were they to be devoid of emotions.

Bergson says:— Laughter is devoid of feeling (*L'insensibilite qui accompagne d'ordinaire le rire*). The translator renders '*L'insensibilite*' as 'absence of feeling.' He, therefore, means that no feeling or emotion exists in the mind when one laughs. But this is absolutely opposed to common experience.

It is a fact that comic laughter cannot exist in the presence of any degree of emotion except that of amusement. But it would be quite absurd to deduce from this that laughter does not exist in the presence of any emotion whatever.

Laughter is often uncontrollable. On several occasions we have experienced that we are as unable to control it as a nervous coward is unable to refrain from flight.

An animal is emotionally moved. Owing to its immersion in the present, the emotion is always immediately translated into action. To feel an emotion is to do something. But with man that is not the case always. Because of his detachment from the present, his mind may be emotionally disturbed, and still no outlet of the co-ordinated physical activity may be available. Emotion may be aroused, and yet because of his detachment, there may be nothing that he desires to do, so that it bubbles up in laughter.

Laughter is an effervescing of an emotion. It is always the result of an emotion which has nothing to do. Instead of being repressed or producing any other states, viz., hate, anger, etc, it lifts an emotional safety-valve, causing the pressure to be lowered; and the noise which is produced by the chattering of the valve, is called laughter.

Bergson says that when pity is aroused, the person is unable to laugh. He deduces from this that laughter is not emotional. But it is quite erroneous to arrive at this conclusion from the said example. Fear kills pity more effectively than laughter. Does this mean then that pity is not emotional! Emotion is a mental state. There cannot be two different states of the same mind at the same time. One state naturally dies out before another is manifested. This does not imply that the first was not emotional

(3) Mind has two different spheres—Instinct, and Intelligence. Instinct is unlike intelligence, and need not learn from experience. Intelligence implies experience, needs a previous acquaintance to work upon. For example, a baby sucks as soon as he comes into this world, but to

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speak and express his views he requires training. The former act is instinctive, and the latter is intellectual.

Bergson states that we laugh with our intelligence. The insufficiency of this axiom can immediately be seen were some one to devote even 5 minutes to deliberate on the point. Although it does not appear till some time after birth; yet it has, doubtless, all the earmarks of an instinctive reaction. It is not unlike crying and sucking. The baby laughs without any training or previous experience. It is clear, therefore that Bergson's conception that laughter comes from intelligence is unpsychological and runs counter to empirical observation.

Considering the question why a negro is comic, M. Bergson says.—

“There is a logic of the imagination which is not the logic of reason,” and “It is something like the logic of dreams,.....” (P. 41.)

Logic of imagination, logic of reason, and logic of dreams are bad uses of languages. Logic is a word which has a precise meaning. It is erroneous to use it at our convenience. Process is a more appropriate word that could be used here.

I have spent a little time to show that Bergson has committed several psychological errors in treating of the subject of laughter. Now I do not wish to over-burden these pages with any unnecessary description of this sort. Instead, I would endeavour to write a short criticism on the theories of laughter propounded by him and others, which, I hope, will be of some interest to the readers.

of unrest and discontent, the inordinate desire for so-called freedom of immature youths in academic matters leading up to a cry in some places to have a voice even in the selection of their own text books, and, worst of all a looseness of thought and speech—these are some of the signs of the mischief created by the influence of the west. I do not hold the boy responsible for all this. But he is made the victim of some pernicious experiments in the moral, social and other spheres in which the west is taking delight at present and reports of which are accessible to him through a kind of ephemeral literature.

This reminds us of the emphasis laid on Brahmacharya in our ancient scriptures. Every teacher of experience knows what havoc is being created among our boys by the kind of life they live and the environments in which they are brought up. The instructions laid down in the Vedic literature for the conduct of boys when they begin student life are very carefully devised and throw a flood of light on the wisdom of our forefathers in respect of the moulding of the character of youngmen.

For example, we find in the Paraskara Grihya Sutra the following among injunctions laid on the boy by his father at the Vedarambha or ceremony of commencement of education:—

दिवा मा स्वाप्सहीः— Don't sleep in the daytime.

क्रोधानृते वर्जय — Give up anger and falsehood.

उपरिशय्यां वर्जय— Don't sleep on a raised platform or a cot.

कौशीलवगन्धाञ्जनानि वर्जय—Avoid-dancing, improper music, scents and painting of the eye-brows.

अत्यन्त स्नान भोजन निद्रा जागरण निन्दा लोभ मोहभये शोकात् वर्जय—
Avoid too much bathing, eating, sleeping, keeping

awake at night, speaking ill of others, covetousness, in fatuation, fear and grief.

मांसमधुरुक्षार्द्रं सुरापानं च वर्ज्य—Avoid eating meat and irritating food as well as drinking wine.

तैलाभ्यङ्गमर्दनात्यश्वातितिक रुक्षारयतिरेचनद्रव्याणि मा सेवस्व—Do not indulge in massage with oil, too sour, bitter, pungent and saline food nor take strongly aperient articles.

सुशीलो मितभाषी सभ्यो भव—Be of good manners, speak moderately and be courteous. †

Those who think these minute instructions interfere rather too much and unnecessarily with the daily life of the boy will kindly read what a great English authority says on the subject viz, the great thinker Locke. In his treatise on education, he draws pointed attention to the time of meals, the articles of food, sleep, training in physical hardships etc. of the boy and goes so far as to advise parents and teachers to pay close attention to the hardening of the boy's body by voluntary pain, to the lacing of his boots and even to his stools ! *

Strict simplicity in food and clothing of the boy and avoidance of all vain and frivolous show are insisted upon by Froebel also. ‡

But the most striking instruction in our scripture (See Paraskara Grihya Sutra) is the following:— नैथुन वर्ज्य Avoid all amorous contact with women.

† From the Sanskaravidhi संस्कार विधि compiled by Swami Dayananda Saraswati, founder of the Arya Samaj).

* Locke on Education edited by Queek, Cambridge University Press.

‡ Education of Man—by Froebel p. 63.

Manu, the great law-giver enlarges upon the point and says that "amorous contact" includes thought, word, touch, embrace and sight of women as well as playing and staying with them in a lonely place—so far, of course, as they lead to a predilection to sexual contact.

These instructions have been apparently drawn up from the point of view of the grown-up boy, but they also apply to grown-up girls, for in the Vedic literature it is distinctly laid down that girls and boys are to be equally educated and taken care of. In the Atharva Veda we find ब्रह्मचर्येण कन्या युवानं विन्दते पतिम्—That is, a girl should marry after completing her Brahmacharya. Manu also says:—

कन्या.....पालनीया शिक्षणीया च यत्नतः—A girl too is to be educated and brought up with great care.

Modern conditions of life may make it difficult to follow the above injunctions in their entirety; but there is no reason to doubt the necessity of certain strict rules of conduct to be observed even today so that the student's mind and body may not be subjected to any corrupting and corroding influence.

In this connection, we cannot shut our eyes to some English pieces that have been prescribed for the matriculation boys. In many of these there are passages which, it is difficult for an Indian teacher to explain to his young pupils. Only last year, the Jessore District Teacher's Conference had to pass a resolution drawing the attention of the university to these selections from English literature. To say the last it is not our custom or tradition to teach our boys or girls of tender age stories of amorous performances, in which illegitimate love often finds a place; nor is it absolutely

necessary to read them in order to have a grasp of the English language.

I may also mention here that in the Gurukula University of Hardwar, a truly national university founded by the great educationist and social reformer the late Shraddhananda, no boy is to read Kavya or similar love literature until he attains the proper age. Yet boys are taught to read and write English and Sanskrit correctly and they are found to acquire proficiency without coming across the description of a single scene of sexual or amorous performance. This also holds good in the case of other Gurukulas under the Arya Samaj.

To turn now to the ancient ideals of student life. The ancient Sanskrit equivalent for the English word "student" is significant. It is the word Brahmachari (ब्रह्मचारी). In Sayana's commentary on the Atharva Veda (11 Kanda, 3 chap. 7th Sukta, 1st hymn) we find the following interpretation of the word:—ब्रह्मणि वेदं आचरति स ब्रह्मचारी That is, Brahmachari is he who studies the Vedas and lives accordingly. Needless to add that in those days one had to observe the strictest rules of purity of life while engaged in the study of the Vedas. In the same commentary, we again read that Brahmacharya means the gathering of fuel for the sacred fire, begging of alms, strict chastity etc—i.e. the austerities practised by one who studies the Vedas.

Let not any one think by hearing what has been said above, that education in those days meant study of scripture alone. The curriculum actually included other subjects also e.g. Poetry, Astronomy, History, Mathematics, etc, and students were taught subjects with a view to their probable career in life.

There are some people who flare up at the mere mention of religious education and consider it out of date in the modern age of progress. But they should know that one of the greatest modern authorities on education, Froebel, gives religious instruction a very important and prominent place in the boy's curriculum. Froebel goes so far as to emphasise the need of memorising religious poems and prayers at an early age.

As to the part religion plays or ought to play in education the same authority says:—

“Education should lead and guide man to clearness concerning himself and in himself, to peace with nature and to unity with God; hence it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads.” *

We see thus that our ancient Rishis were not wrong in laying stress on religious instruction of the boy. The rigid simplicity, nay, the virile austerities, in the midst of which the boy was brought up could not be possibly enforced without the aid of the noble ideals of religion. A man can live, and find pleasure in, a life of strict self-denial, even of suffering, only if he has some lofty aim in view. In ancient ages in our country, this lofty objective was supplied by religion.

This hard training of the boy was then a necessity for the welfare of society, as it is necessary even in this age, for

* Education of Man—Freebel p. 57

on the boy, the would-be citizen of the state, devolved great responsibilities when he grew up. And great honour was also paid to the man who underwent this virile though severe training. We find, in the Atharva Veda (11 Kanda 3 chapter) several passages glorifying the Brahmachari. In one place he is described as protecting the world, that is human society, by his labour in study and chastity of character as revealed in the austerities practised by him. In another the Brahmachari is supposed to bring rain to the country where he resides. More citations are unnecessary. The above are sufficient to show the high place the student occupied in the estimation of the society of those days. The life of severe self-denial he lived was amply rewarded by the honour he was sure to enjoy.

A few words about "begging" by students are necessary here by way of explaining the spirit of what appears to us, moderns, an ignoble practice, according to western standards.

The practice of begging of alms by Brahmacharis was a substitute in that age for what we now call stipends, scholarships and endowments in aid of students and educational institutions. There were no tuition fees, then, education being entirely free. Nobody then considered the practice dishonourable in any way. On the other hand a Brahmachari was then looked upon as a child of the nation and householders were in duty bound to bring him up. The honour and esteem enjoyed by these national "beggars" may be judged by the statement in the Apastambha Sutra that "it is not proper for the mistress of a house to refuse alms to a Brahmachari, for, if she does so, all the virtue acquired by her by sacrifice, charity etc. will be spoiled; and by the statement in the Vasistha Sutra that "if a Brahmachari

and the king confront each other in the high way, the latter should move off in order to make way for the former."

In the Apastambha Sutra we also find that "the student should serve and obey the teacher, touch his feet when he meets him, etc." The teacher is also enjoined not to hide from the student any part of his knowledge but to teach him the whole of it, and not to take services from the student so as to cause hindrance to his study."

The Gopatha Brahmana says that "it is proper that no corporal punishment be used; if absolutely necessary, the teacher can use a thin piece of rope or a thin cane for striking: If he uses any other instrument, he will himself be punished by the laws of the king. 2

Is more proof necessary to show the tender regard for the student in those days and the sweet relation between the student and the teacher?

Since high expectations were cherished of the student it is no wonder that high qualities were required of him. While in the opinion of Locke there are four requisites of a gentleman viz virtue, wisdom, breeding learning,* we find the test, so to speak, for studentship much severer in ancient India. In the Nirukta of Yaska, a very ancient work on Vedic Lexicography, the following allegorical story occurs:—

"Learning appeared before the Brahmana, the teacher, and said—"Protect me, I am tribute to your happiness. Do not give me to him who is not simple-hearted, who is cunning and cannot control his passions. Then I can be a source of power to you" (Nirukta chap. II sect I, part 4).

2 See History of India (in Hindi) by Prof. Ramdas

The purport of the next three slokas is :—

“The pupil should regard his teacher as his father and mother, * for it is he (teacher) who opens the pupil's ears with the aid of the Vedas, and on the opening of the ears the pupil gets happiness instead of sorrow and obtains knowledge that leads to salvation. The pupil must not show malice to the teacher.”

“The pupil who after completing his education, does not revere his teacher in deeds, words and thoughts is shunned by learning.”

“O Brahman, instruct only him who is of pure mind, observes the rules of conduct, is intelligent and whose Brahmacharya or vow of chastity and purity is unbroken.”

Here we find a good picture of the veneration due to teachers from students. We wish this peaceful yet beneficial state of things were not disturbed by blasts of hot wind from outside !

Turning to another aspect of student life in ancient India, we find that great emphasis is laid on the spirit of the things taught in preference to the forms. It is a mistake to suppose that mere memorisation and recitation of scriptures were the object of education in the Vedic age.

In fact, superficial and hollow knowledge were strongly condemned. In the Nirukta (Chap. I, 18 Section) the following description of a “bookful blockhead” occurs :—

“He who has read the Vedas but knows not the meaning thereof, is like a post bearing a burden upon it. He who knows the true meaning obtains happiness and salvation.”

* The Atharva Veda also speaks of the teacher giving birth to the pupil out of his own body of learning (Idi Kanda Chap.).

M. Bergson says:—"It is not his sudden change of attitude that raises a laugh, but rather the involuntary element in this change—his clumsiness, in fact. Perhaps there was a stone on the road. He should have altered his pace or avoided the obstacle. Instead of that through lack of elasticity, through absent-mindedness and a kind of physical obstinacy, as a result in fact of rigidity or of momentum, the muscles continued to perform the same movement when the circumstances of the case called for something else. This is the reason of the man's fall, and also of the people's laughter." (P. 9)

He means by this example that it is the absent-mindedness and clumsiness that is comic. This is a strange and posing thing, of course ! To my mind there would be more laughter if a man suddenly sat down in the way—that is volutariness—than if he just happened to stumble and fall.

There is another point which demands equal consideration. It is not the clumsiness alone that causes laughter, but clumsiness plus the abasement; the latter is a most essential factor, which Bergson has ignored.

It is a matter of common knowledge that the infringement of one's will adds to one's own inferiority. When the observer sees the passer-by trip and fall, the feeling of superiority is greatly enhanced. This enhancement creates a feeling of pleasure, which is the fundamental cause of laughter. And that is why the clumsiness, however mechanical it may be, if it fails to create a feeling of superiority by infringing will, would never cause laughter.

"We laugh every time a person gives us the impression of being a thing." (Page 58)

In order to support this theory M. Bergson instances Sancho Panza tossed in the air like a foot-ball. I do not know how he has arrived at this conclusion from that example. We do not laugh at all at things that are inanimate. The rocks, the plants, and all other things devoid of life never betray any laughable element. They neither do any thing ridiculous, nor exhibit a perception of anything absurd done in their presence. We, doubtless, laugh at Sancho's waving arms and legs, not because he gives us the impression of being a thing, but his tossing creates the feeling of superiority and pleasure in the observer. The comicalness lies in the insult to Sancho's dignity.

Incongruity:—

One of the oldest theories of laughter is that of incongruity. Deformities of any sort, two-headed or six-fingered men, spilling ink, falling down (specially of respected persons)—these are all examples of incongruities. They are said to be the cause of laughter. At first, this appears to be promising. But any one who devotes a few minutes to deliberation on this subject will find the invalidity of the theory.

There are two points to which I wish to draw your attention:—(1) Many incongruous things are not comic and (2) some things are comic that do not fall under the head of incongruity. Spencer, in his essay, has illustrated several examples of incongruities that are not comic. Had incongruous things been the cause of the comic, they would invariably and infallibly produce laughter in all men and at all times. But empirical observations do not lend their support to this view. They prove instead that incongruous things often arouse many feelings, such as hate, disgust,

anger, irritation, and at times pain; that have no concern whatever with laughter.

Aristotle's definition of the ridiculous is, "What is out of time and place, without danger." If there be pain and danger, he calls them tragic, and not comic. Emerson, in his essay 'The Comic' has accepted this definition; but to my mind it is very poor. Because it does not tell all we know about laughter.

Contrast, artificiality, surprise, unexpectedness, a descent from the large to the small, a form of sex, interruption, rigidity, absent-mindedness, error, infringement of freedom, weakness, failure, imitation, stupidity, monotony, lack of harmony, automatism, inelasticity, stiffness, artificiality, etc., are some of the more recent suggestions. A theory of the comic must cover every funny fact. But a little impartial study will convince the reader that none of them is altogether satisfactory.

It is very difficult to draw a line between what is comic and what is not; not even in the eyes of the same man. The comic is what we think comic. Every man has his own ideas of what should and what should not be so. I think something absurd and ridiculous while you consider the same thing to be quite sane and reasonable. The cause is not different even in case of the same man. For what one finds funny at one time one may not consider so at another, although the conditions remain the same. For instance, a hole in the trousers (other than your own) is funny. The bigger the hole, and the more respectable the man, the greater will be the laughter. But if it were to be in the trousers of some one very closely associated with you by reason of love, then it would not appear to be comic. Nay, it would arouse in

you a feeling of anger and resentment against those who laugh.

In support of the same idea I give you another example. A young boy had a pet dog which he loved very much. It died, and as a token of special favour it was kept stuffed in a glass-case. Once his grandmother came to see him. He lovingly took her to the case. She looked at it for some time and then admired it. The boy exclaimed amazingly well and said :— "Mother, when you die you will also be stuffed and kept in a case like Moti (late pet dog)." Obviously enough, the boy and the spectators laughed but the old lady was very much enraged. Whatever may be the ultimate cause of laughter, it can decidedly be ascertained from this example that the comic entirely depends upon the man who laughs and not upon the object.

I could multiply examples almost indefinitely but it is not necessary. The idea underlying all these illustrations is that the idea of comic differs from man to man. It does not require much effort of imagination to realise this.

One would very easily reject these theories, were some one to propound any other theory that would cover all the facts and furnish a clear and sufficient explanation. I have already called your attention to various theories that have been propounded from time to time. Now I will put forth my own theory and attempt to show its validity.

Any living thing is comic provided —

- A. It is pleasing,
- B. It does not arouse any specific interest or emotion,
- C. It creates a feeling of superiority in the observer,
- D. It is different from that person's beliefs and experience.

Let us discuss each of these points in order :—

(A) Inanimate objects never arouse any mirth ; we should remember. It is only animate objects that are laughed at. Things have the same properties for all of us. It is in their meanings that the difference lies. For instance, the feeling that I have for a dear friend of mine, is entirely different from the feeling of that person who has been very badly insulted by him. That is, the same person arouses a feeling of love in one person and the feeling of anger in another. An honest man seeing a policeman, has a feeling quite different from that of a thief. It is clear therefore, that the meaning of a thing varies very considerably with various persons : the same thing can be ugly, disgusting, painful, irritative, annoying, embarrassing, or funny to different persons. It is this familiar fact that has led me to say that the comic element depends not on the thing itself but on the meaning given it by the man who laughs.

We laugh always at things that are pleasing. Displeasing things are never laughed at. It is a fundamental element without which nothing can be ludicrous.

(B) Another important point is that it should not arouse any specific interest or feeling. Comic laughter can only exist in a comfortably pleasant state of mind unoccupied by deep interest or emotion. It will not occur at all if the object arouses any kind of active interest or emotion, either unpleasant or thrilling. We laugh at it as long as it does not arouse any degree of emotion (other than simply comic) But as soon as it begins to influence us in a way which we cannot bear, we are emotionally disturbed, and the laughable element is suddenly lost.

(C) The third element is that of the feeling of superiority. Unless and until the observer feels himself superior to

the man at whom he laughs, he will not laugh. I laugh at a monkey, a boy, a friend; but not at a king, or at those persons whom I think superior to me. Sufficient has already been said in this connection; and I do not think it necessary to discuss this point any more. If the readers try to remember what they have read in the previous pages they will find no difficulty in understanding this principle.

(D) The fourth element in a thing that is comic is that it is different from what we have previously experienced and believe. It is an admitted fact of psychology that the excess of experience of any thing decreases its power to stimulate the mind. The more experience a mind gains, the less power it has to respond. We all know that when we are sitting in our study, we are often found indulging in certain frivolous attempts or lost in a mental reverie and the articles of the room fail to draw our attention to them, for they have been experienced several times. Persons living elsewhere find Bombay and Calcutta much more interesting and pleasing than the inhabitants of these places. We may feel a touch of any insect sitting on our body but the presence of the coat, the shirt, and the trousers is not always felt. The principle is so simple and commonly known that it would be an insult to the reader's intelligence to multiply examples to illustrate it.

The theory that is suggested above, contains all the essentials of laughter and a little study of it will reveal to the readers its validity.

One more suggestion and I have done. The theory which purports to tell all about laughter, cannot be stretched to cover the tickle-laugh, and the baby's laugh in general. Why should the child laugh when tickled is a poser. Our theory does not satisfactorily answer this question. But it is

evident that tickling is also a stimulus (in terms of Stimulus-Response Psychology) to laughter. This is a physiological question, and as such we have not touched it here. Only psychological elements have been considered here for the subject is too difficult to be reduced to one single theory. Physiological stimuli will be considered on some future occasion.

IDEALS OF STUDENT LIFE IN VEDIC LITERATURE.

By Prof. Rameshchandra Banerji

THE title of this essay will, I fear, startle many. In these days of imitation—blind or purblind,—of the west, it would look presumptuous to take up the name of the much neglected Vedas,—to tread the untrodden path.

But the voice of ancient India—India unclouded by foreign influence—speaks through the Vedas. It will not be improper for us, teachers of India, to listen, for a moment, to that clarion call of the past; for the poet has truly said—
“The best of prophets of the future is the past.”

The subject matter of this article is of great interest to us all. On the students mainly rests the future of the country. It is necessary, as it is easy to see, that they should be given the right lead, and that ideals and inspirations of the right type should be placed before them.

A nation cannot maintain its character unless it follows its own ideals; and a nation, like an individual, cannot

maintain its level of progress—its high mark of civilization—if it loses its character. If this is true in the case of free nations, it is truer still in the case of a dependent nation. Gentlemen, when I speak of a country's ideas, I of course mean the right and the good ideals. Indeed, it is superfluous to add that an ideal cannot but be right and good, for unless it be so, it is not what the name implies—it is then only a misnomer.

Modern India has lived through more than one thought-wave coming from the turbulent sea of the west. There was a time when English commodities had a brisk sale in our thought market. The most fantastic theory or idea was sure of a ready and rapturous welcome from our educated brethren, only if it bore upon it the distinguishing trade mark "Made in England." That age seems to have gone by although our obliging Alma Mater seems still to be under its sway to a certain extent, specially where the history of ancient India is concerned—a subject which according to Dr. Kalidas Nag requires a thorough over-hauling.

The next thought-wave seemed to have come from Germany. But before we could ascertain whether it had run its full course or not came the mountainous thought-wave from soviet Russia; which appears to be sweeping everything before it.

The undulation caused by the combined effect of all these has penetrated to every nook and corner of the youthful mind of our country. The exact extent of good or evil caused by this new impetus is not for me to judge; and I confess I do not feel interested in a special study of startling ultra-modern literature—"red" or other-wise. But the appearances around us must have set many a thinking. The spirit

A beautiful parallel passage is found in the Susruta :—

Like the mare that carries a load of sandalwood but knows not what sandal is, the man who does not know the spirit of many sacred books he has read, bears only the load of the same."†

Many more passages can be quoted to show that search after knowledge was held an essential part of education in the Vedic age. Those quoted above will suffice to prove the point.

We can now summarise the ideals of student life in the Vedic age thus :—(1) Rigid simplicity of life.

(2) Purity of mind and body.

(4) Respect for teachers and superiors.

(4) Quest of knowledge.

No doubt many thinkers of the west have emphasised the same points in different ways. But modern civilization which means western civilization, seems to be changing its view-point in many matters.

Besides, we have our standards of simplicity and purity. For instance our religious fasting means abstention from food altogether, but to certain Christians and gods fasting means, it is said, abstention from meat alone. The Christian missionaries who live on say, Rs 200 or Rs 300 a month are said to be living rigorously simple lives whereas an ordinary Bengali would pass for a tolerably rich man on the same income.

The impact of the west has given a rude shock to our ideals. It is time we took stock of our precious heirlooms

† The Rig Veda (10, 71, 4) has the following :—That is " He (the ignorant man) does not really see although he uses eyes, he does not hear, in spite of watching sounds with the ears

before we are tempted to throw them away, in the hope of getting what may, in the long run, prove to be mere glittering baubles.

There is no harm in assimilating what is good from outside. But a nation may not change its character—its very back bone—for, in that case, it is sure to change itself out of form altogether. The Negroes, I fear, have neither become truer and better Africans nor enviable Europeans by aping the latter. For India, the sleeping giant of the world, with its brilliant past, it is absolutely necessary to retain her ancient ideals—at least the spirit thereof. This is necessary not only for her honour, but also for her very existence. A Europeanised India is no better than a dead India.

If there is any age more than another, of which Indians can well be proud, it is her past. Gautama Buddha, Chandragupta, Asoka and Harsavardhana, Sankaracharya and Bhaskaracharya were some of the results of the cultivation of these ideals of the glorious past. Can we afford to shut our eyes to those brilliant ideals and that refulgent past?

We teachers have a solemn duty to perform in this connection. The nation in its malleable state is in our hands. We should see that the future patriots under our care do not deviate from the path indicated by the beacon-lights of our past. If other countries could learn civilization at the feet of our forefathers, there is certainly no shame on our part to learn from them. A mushroom nation can have hesitancy in mimicing the cry of others. But India, the preceptor of the world, can not follow that example. Let us therefore be careful and cautious when a wild goose chase is proposed.

SAURASUKTAS IN THE LIGHT OF MODERN SUNLIGHT THERAPY.

By

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“चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यम्वापृथिवी अन्तरिक्षं
सूर्य आत्मा जगत्स्तस्युपस्थ” ॥ (ऋ. १-८-७.)

“ Here hath arisen the beautiful army of the Luminous (देवाः =
द्योतमानाः Luminous) Sun's rays (सारयनभाष्य), which is the eye (i. e. the
source of light, energy and guidance) of Mitra (मित्रम् = प्रमोतेस्तारयितारम् =
One who saves from Death and thus prolongs Life), of Varuna (वरुणः
—पापान्निवारयति इति—One who removes all faults, bodily and mental)
and of Agni (The source of all heat). Filling with its splendour,
Heaven and Earth and the atmosphere, the Sun is the SOUL of all the
animate and the inanimate world.”

This hymn is a clear proof of the great faith which the ancient
Aryans had in the supreme healing and enervating properties of Sun-
light. They recognised in Sunlight a powerful source of light, heat and
all other forms of energy essential for human life. They discovered it
to be a really potent agent for combating all sorts of diseases affecting
the human body and they even regarded it as one of the most reliable
remedies for prolonging life and deferring old age. They even went so
far as to regard every form of life and energy seen in this world as
different manifestations of one and the same Energy derived from the sun
and hence they described the sun as the soul of the Animate and the
Inanimate world.

Though it is not possible in the present light of our knowledge,
to trace the origin of every form of life and energy to sunlight, the
recent experiments on the physiological effects of sunlight, carried out
by pioneer workers in Heliotherapy, have proved beyond all doubt that
Sunlight is one of the most essential requisites of animal and plant life.
Sunlight has been proved to influence most favourably the important
metabolic changes in the biological world essential for animal and plant

life. It is known to increase all the internal secretions, controlling the physical as well as mental development. It is found to produce favourable changes in the blood and it is considered to be one of the most powerful and enervating tonics. It has also been found that sunlight activates the green colouring matter—Chlorophyll—of plants, and with the energy derived from Sunlight, this pigment, can convert the simple components of air and the salts derived from the water sucked along the roots, into most complex chemical compounds such as starch, sugar and protein. Even the earth and planets are supposed to rotate and revolve owing to the energy derived from the Sun according to some theories in Astronomy. Taking all these facts into consideration, the sun may be regarded as one of the greatest sources of energy even in the light of the present state of our knowledge, and one cannot but admire the wonderful power of acute observation of our ancient Aryans, when they hail the Sun as the soul of the Universe.

It may be contended that the Aryans were in the habit of regarding every deity as the source of all life and energy, and that they might have called the Sun the Soul of the Universe without actually knowing the physiological properties of sunlight. Agni, Indra, Mitra, and Varuna and other Vedic deities have been praised in a like manner and one may rightly doubt if in the Vedic times they actually knew and utilised the properties of Sunlight. But if one studies closely the text of the Saurasuktas one is easily convinced that the Vedic Sages knew well some of the properties of Sunlight and that their attribution of life and energy to Sun is not simply an exaggerated form of praise uttered in ignorance. References to particular diseases like heart diseases and the anæmias cured by Sunlight, the beneficial effect of Sunlight on eyesight, the influence of sunlight on prolonging life and deferring old age, and the soothing and enervating properties of Sunlight have been so unmistakably described in the Saurasuktas that one cannot but admit that Aryans knew some of the properties of sunlight.

From the Vedic descriptions, one is inclined to believe that the Aryans were great believers in Naturopathy and utilised Sunlight, heat and hydrotherapy to combat disease and keep up their health. But when the Aryans descended into the tropical planes, they found Sunlight less powerful as a heating agent than on the snowy mountains where they

formerly lived, and as drugs were found to produce quicker effects and were more pleasant than the scorching tropical sun, they gradually came into prominence and naturopathy was thrown into the background. During the Muhammedan ascendancy the Unani system of Medicine came into great repute and drugs monopolised the whole field of Medical Practice to the detriment of every other mode of treatment in the hands of Apothecaries who found it easy to make most money by keeping their drugs secret. As days passed on, we forgot almost everything about Naturopathy and the beneficial effects of Sunlight and a few days back we were in such utter ignorance about the physiological properties of Sunlight that even when we came across them in the Vedic passages aptly describing the same, we passed them over as अर्थात्, that is exaggerated forms of praise, and if they were found to be exceptionally beautiful, we admired them as marvellous poetical ideas !

It is time now, however, to reconsider closely the Vedic text pertaining to Sun, Fire and Water, in the light of the results obtained by Western Pioneer workers in Naturopathy. Even in the West, Massage and Hydrotherapy held the field for a long time, but now the researches of Finsen, Rollier, Quincke, Bernhard, and other workers have brought Heliotherapy to the forefront, so much so that large Sanatoriums have been started on the Alps to cure Tuberculosis and many other diseases which were so far considered to be almost incurable. Roused to the importance of Sunlight on noticing how it was utilised to cure chronic and the then 'incurable' wounds by certain peasants residing in the Alps, these pioneer workers carefully worked out the Physics and Physiology of Sunlight and proved by actual experiments that it could be used as a powerful agent to cure certain diseases affecting the human body. The Physics of the Solar Spectrum and the physiological and pathological changes produced in the animal organism by exposure to Sunlight have now been worked out in detail and it is in the light of this recent research that I intend to consider a few hymns occurring in the Saura-suktas.

SUNLIGHT AS AN ENERVATING AGENT.

The very first thing which strikes the careful reader of the Saurasuktas is the names ascribed to the Sun, for each one of them

indicates an important property of Sunlight. For instance the name सूर्य means सर्वेषां प्रेरकः, that is one who gives energy to all. सूर another name given to the Sun has the same meaning. Because the Sun is supposed to be the source of all life, and energy, he has been hailed as the father and the progenitor of the Universe and hence the name सवितर.

The fact that the Sun gives life and energy to all is very often expressed in the Saurasuktas, as in the following hymns:—“नूनं जनाः सूर्येण प्रसूताः ‘All people are born of the Sun’ उद्भूतिं प्रसविता जनानां महान्केतुराणः सूर्यस्य । ‘Here ariseth the progenitor of the people and a great ocean of energy’ उदगादयमादित्या विश्वेन सहसा मह । (ऋ. १-४-७-१३)” ‘Here ariseth the Sun with all the might of the Universe.’ ‘येन सूर्य ज्योतिषा बाधसे तमो जगच्च विश्वमुदियर्षि भानुना ।’ ‘The brilliant light by which thou, O Sun, banishest all darkness, and upliftest (activatest) the living Universe’ ‘यस्य ते विश्वा भुवनानि केतुना प्रचेरते ।’ ‘You by whose light all the Universe becomes activated.’ There is one particular hymn which names most of the forms of energy derived from the Sun, which runs as follows:—हं तः शुनिषट्सुगन्तश्चिच्छब्दो होतवेदिषदतिथिर्दुरोणसत् । नृषद्वरसदृतसद्वृत्तमसत्तजा गोमासत्तजा अग्निजा वनस्प ॥ ऋ. ३-७-१४).

‘One who *penetrates* everywhere (हंनः), one who resides in *light* (शुचिषद्), the *wind* that fills the atmosphere (अन्तरिक्षवद्) and the *breath* that gives life to all, (वसुः) the sacrificer and the sacrificial fire on the sacred pyre (होतावेदिषद्) the *fire* that knows no time (i.e., he is always present in some form or other (अतिथिः), and the fire that cooks the food and warms our homes (दुरोणवद्), the energy that is manifested as the *life of men* (नृषद्), the one residing in the Luminous (i.e., stars and planets (वरवद्), in truth (ऋतवद्), and in the sky (व्योमवद्) and the one borne in *water* (i.e.) lightning and Vada-wagni) (अंजा) in rays (शोभा), in Truth (ऋजा) and on mountains (अदृजा) are all forms of one and the same eternal truth.’

The properties of Light, Heat and Penetration of Sunlight have been unmistakably expressed in this hymn ; the influence of Sunlight on wind, breathing, and human life has been pointed out ; the origin of the luminosity of stars and planets and of lightning has been traced to Sunlight ; and the powerfulness of Sunlight on the mountains has been hinted at. Most of these are established scientific facts in one sense

or the other and this hymn further goes to assert that all forms of life and energy are different manifestations of one and the same eternal principle. Taking into consideration the bearings of the Electronic theory of matter on this point, the trend of modern scientific thought is driving towards a similar conclusion, and perhaps within a few years scientists will tell us that life, energy and matter are but different manifestations of one and the same Supreme Force as a definite scientifically proved fact.

The Aryans believed firmly that life and matter are but different manifestations of one and the same Eternal Principle which is the Root of the Universe, and which they called Prahma. It is on account of this firm belief that they used for the Sun, the names, इन्द्र, मित्र, अग्नि, मातरिश्वा etc, which are all names signifying different forms of energy such as Vitality (इन्द्र) Life (मित्र), Heat (अग्नि) and breath (मरुत्) and vice versa. They knew that each one of these forms of energy could be transformed into any other form and they have expressed this clearly in the following hymns :—

“तन्मित्रस्य वरुणस्यान्मित्रे सूर्यो रूपं कृणुते द्यौरूपस्ये ।”

“The Sun ascending the heaven gives the form to Mitra (prolonger of life) and Varuna (one who relieves from faults, bodily and mental.)”

“इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्माह । एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ (अ. २—३—२२).

“To Indra (Vitality) Mitra (prolonger of life) and Varuna (one who saves from faults) and Agni (heat), they called the heavenly, well-penetrating, and great Sun. Wise men call the same Eternal Truth by different names viz, Agni, Yama, and Matarishva (Wind and Breath.)”

The Saurasuktas state that all human activity is dependent on Sunlight and this has been well expressed in the hymn, “तत्सूर्यस्य देवत्वं तन्महत्त्वं मध्या कर्तोर्विततं संजभार । यदेदयुक्त हरितः सधस्यादाः प्राक्नी वासस्तनुते सिमस्तै ।” Therein lies the greatness and divineness of the Sun in as much as he takes back his horses (rays) from the chariot and takes back (the energy spread everywhere) from the doer in the midst (of his action), and brings on night with its rest.” The same has been expressed in other forms in many of the hymns quoted above. That the beasts also derive benefit from Sunlight is expressed in the following hymn : “अस्माकं देवा

उभयाग जन्मते शर्म यच्छत द्विपदे शं चतुष्पदे ।” “O Luminous rays, bestow good upon both us, two-legged as well as quadrupeds.” That Sunlight activates the Chlorophyl of plants and is beneficial to them is expressed in the following hymns: “अथो हारिद्रवेषु मे हरिमाणं निदधमसि ।” “And you put my greenness in the green parts of plants” “धिनः सहस्रं शुक्रधो रदन्तु” “May you give us 1000 herbs” etc. All these statements go to prove that Aryans knew and utilised the great enervating property of Sunlight, and their attribution of all energy to Sunlight was not blind praise uttered in ignorance.

SUNLIGHT AS A RELIABLE REMEDY TO CURE CERTAIN DISEASES.

The Aryans had great faith in Sunlight as a reliable remedy in curing many diseases, which were difficult to cure by any other means. Hence the name तरणिः was ascribed to the Sun. “Tarani” originally means a “boat” and Sayana says that that name is ascribed to the Sun because just as the boat is the only means of crossing impassable rivers and oceans so is Sunlight useful in getting over difficulties, especially diseases which cannot be cured by any other remedy. As a proof he quotes the verse, “आरोग्यं भास्करादिच्छेत्” “One should wish for health from the Sun.” The Aryans regarded Sunlight as an essential requisite for human health and it is quite true in the light of what we hear from the modern Heliotherapists. Bernhard says that Rickets is a disease due to deficiency of sunlight, and we read that Tuberculosis and diseases of malnutrition are rarer in the high mountains where Sunlight is powerful. The Aryans knew that Sunlight is useful in curing many diseases and we read in the Saurasuktas that Sunlight was definitely known to be of use in *diseases of the heart and anaemias*, as may be inferred from the hymn “हृद्रोगं मम सूर्य हरिमाणं च नाशय” (सौ. १-११). “Destroy my heart-disease and yellowish green discolouration.” A lemon-yellow discolouration of the skin is characteristic of what is known as Pernicious or Addisonian Anaemia, and we know today that Liver extracts and Sunlight are the most efficacious remedies for it. Sunlight and fresh air have been proved to be useful in all sorts of secondary anaemias also. That Sunlight is useful in *diseases of digestion* and improved appetite has been hinted at in the hymn (तेनास्मिद्विष्वामनि रासुताह्विसमासीवा दुःस्वप्नं सुव

(ऋ० ७-८-१२-४)". By that remove for ever our anorexia (अनिरां) absence of fire-worship (due to ill-health) (अनाहुति) and our diseases (अमीरा) and our bad dreams." It has now been proved that Sunlight increases all the digestive juices and helps to allay the inflammation of the digestive organs and is therefore very useful in diseases of the Alimentary tract. Vagbhatta and Charaksamhita say that Sun is the deity presiding over (पितृ), which shows that they knew its value in diseases of the digestive tract, especially those due to derangement of Liver. In the Saura suktas we often come across passages which request the Sun to improve the complexion, such as "चक्षुर्नो धेहि चक्षुषे चक्षुर्विष्यै तदूभयः" 'Give the light to my eyes and the light to light our bodies.' These passages suggest that the Aryans knew and utilised the usefulness of Sunlight in some diseases of the skin. In the light of all these important facts spoken of in the Saurasuktas, we think that the words पाप, आगस् etc., are used to include all sorts of diseases and derangements affecting the body and the mind. The meaning which is popularly ascribed to these words as "unrighteous or immoral deeds which lead one to hell" is too narrow and hypothetical. Neither the Puranic Paradise nor the Puranic Hell have been described anywhere in the Saurasuktas, and in most of the prayers a long happy and healthy active life is what is prayed for and a stay in paradise after death. We therefore think, that the words पाप, आगस् should not be taken in the narrow sense to mean what is signified by the word "sin," but should be interpreted in a much broader sense to mean all sorts of physical, mental and moral perversities and derangements. It is far more probable that the Aryans prayed the Sun to remedy diseases and defects which actually hampered them in life and which Sunlight was actually known to cure, than to avert the imaginary fruit of wicked or unrighteous deeds that were already performed. It has now been shown that immoral tendencies such as those seen in cases of kleptomania and other mental diseases are possibly due to some derangement in the internal secretions and it is quite possible that immoral tendencies are developed in otherwise normal persons also on account of a similar change in the internal secretions. We know today that Sunlight has the effect of bringing to their normal state most of the important internal secretions, and it is quite possible that Sunlight if properly used, may help to remove immoral tendencies and "mental perversities" by influencing the internal

harmones. The popular interpretation of पाप, and अगस् as sinful or immoral tendencies is also included in the broader sense in which we have proposed to take it. However even if we leave aside this evidence, there is strong direct evidence in the Samsuktas that Sunlight was known to cure many diseases, such as "अनमीवा अनगसः" free from all diseases and sinful tendencies "धिनः सहस्रं शुशुधो रदन्तु" 'may Sunlight give us a thousand herbs' etc.

THE INFLUENCE OF SUNLIGHT ON THE HUMAN EYESIGHT.

As sight is of no use without light, and as the Sun is one of the greatest sources of light, the Aryans naturally hailed the Sun as the eye of the world (विश्वचक्षुस्) and the whole world was supposed to derive its power of seeing from the Sun, as is expressed in the following hymn, प्रत्यङ्देवानां विशः प्रत्यङ्दुदेषि मानुषाश्च । प्रत्यङ् विश्वं स्वर्दृशे "Thou arisest in front of the luminous (देवाः), in front of deities presiding over wind and breath, (विशः) in front of men, over the Universe and in Heaven for bestowing sight." But it was not only in this narrow sense that the Aryans valued Sunlight. They knew perfectly well that Sunlight if used very carefully has a beneficial effect on the human eyesight and that it is very useful in curing many diseases of the eye. This is beautifully expressed in the following hymns :—मा. शूने भूम सूर्यस्य सदृशि । "May you bring good to my eyes" सुसदृशं त्वां वयं प्रतिपश्येम सूर्य । "We shall see thee, who art good to the eyes" चक्षुर्नो येहि चक्षुषे चक्षुर्विख्यै तनूम्यः "Give the eyesight to our eyes and the light to light our bodies विपश्येम हृचक्षुषः" "With human eyes we shall see more acutely." The physiological and pathological effects of Sunlight on human eyes have been recently worked out by eminent Heliotherapists, and it has been conclusively proved that

(1) Sunlight helps greatly to improve the eyesight by profoundly influencing the rods and cones and the pigment cells in the Retina if judiciously taken in very small doses.

(2) Prolonged exposure to Sunlight gives rise to severe conjunctivitis, and if taken for many days, exposure to Sunlight may give rise to degeneration of the fibres of the Lens, producing opacity.

(3) That Sunlight can be utilised very well to cure many diseases of the eye, especially those which are caused by malnutrition or a scrofulous condition, such as Phlyctenular Conjunctivitis and Keratomalacia.

(4) That Sunlight and even diffused daylight falling on the Retina increases to a considerable extent all the Metabolic changes taking place in the animal body.

We cannot say from the text of the Saurasuktas, whether the Aryans knew in detail all these physiological and pathological effects of Sunlight, on the human eyesight, but we must admit that the conclusions they have drawn are perfectly correct in the light of our knowledge. The Aryans believed that the eyesight of those taking Sunbaths remained unimpaired all throughout their life, as is expressed in the hymn, "पश्येम शतदः शतम् जीवेम शतदः शतम् ।" 'We shall see for hundred years and we shall live for hundred years.' We don't know how far this is true, but it is certain that as Sunlight helps to prolong life and defer old age, it may help to keep the eyesight unimpaired for a longer time.

SUNLIGHT IN MENTAL DISEASES.

The soothing effect of Sunlight on the general nervous system, and its usefulness in enhancing the acuteness and imaginative power of human intellect have been extolled by all the modern workers in Heliotherapy. A famous Novelist of Vienna writes that most of the beautiful ideas expressed in his novels, occurred to him only in the powerful Alpine Sunlight while on a pleasure trip in the Alps, and he was so much impressed with the stimulating effect of Sunlight on the human mind that he made it a point to visit the Alps every year and jot down all the beautiful ideas occurring to him during the tour for his future novel. The Aryans also believed that Sunlight enhances the acuteness of the intellect and stimulates the imaginative power as is expressed in the following hymn,—"तत्तत्रितुं रेशं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ।"

We think of that great lustre of the Sun, which stimulates our intellects. Also in most of the prayers offered to the Sun, a peaceful mind and an acute intellect are prayed for. Sunlight has a great influence on the internal secretions which are responsible for mental development and it has also a direct soothing effect on the nerves. It is therefore found to be very useful in some nervous and mental diseases. Owing to its soothing effect on the nerves, Sunlight is very useful in bringing on sound dreamless and undisturbed sleep as is expressed in the hymn, "सुप्तं दुःस्वप्नं सुव ।"

REJUVENATION AND PROLONGATION OF LIFE

That the Sun helps to prolong life and defer old age is beautifully expressed in many hymns of the Saurasuktas. The name Mitra which means "saviour from shortness of life" clearly shows that the Sun was believed to prolong life. As a proof we quote the following hymns, — भद्रं जीवन्तो जस्मान्ममहि । " Living happily we shall defer old age " " परयेम शतदः शतम् । जीवेम शतदः शतम् ॥ "

" We shall see for hundred years and we shall live for hundred years." It has now been proved that Sunlight helps to increase the secretions of the testes, ovaries, and thyroid and helps to defer old age and prolongs life in this way. Dr. Lorand in his book entitled " Old Age Deferred " very strongly recommends Sunlight in conjunction with organotherapy as a powerful remedy for rejuvenation. It seems that the Aryans knew the stimulating and rejuvenating effect of Sunlight on the sexual glands, for in most of the prayers in the Saurasuktas, we come across a request for healthy progeny and many of the Mantras included in the Honeymoon Ceremony (गर्भाधान) are addressed to the Sun.

THE ANCIENT PHYSICS OF THE SOLAR SPECTRUM

Now let us see how far the Aryans knew about the Physics of the Solar Spectrum. According to the Pauranic Theory, the Sun drove in a chariot, drawn by seven horses, which were managed by a charioteer named Aruna; and that he drove from East to West every day. But if we read carefully the hymns i.e. the Saurasuktas, we can easily see at a glance that though the words अश्व, हरित्, etc., which we at present take to mean ordinary horses, have been used as synonyms for Sun's rays, they are not used in the Saurasuktas in the ordinary sense of a horse but they are used only to signify the great velocity of Light rays. That the Aryans did not believe that actual horses were yoked to the Sun's Chariot, can be evidently seen from the following hymn. " भद्रा अशवा हरितः सूर्यस्य चित्राः एतश्वा अनुमाद्यातः । नमस्यन्तो दिव आपृष्टमस्तुः परि द्यावापृथिवी यन्ति सद्यः ॥ " (श्रीरसूक्तः वर्ग २-श्लोका ३).

The good (भद्राः) fast travelling (अशवाः) rays (हरितः) (the rays chief among which are green) of the Sun, variegated (चित्राः) and approaching

the violet colour (*रतग्वाः*) praised in order by us (*अनुमाद्यासः*) ascend the top of the sky and immediately traverse the Heaven and Earth. The word *अश्व* in this hymn cannot be taken to mean an ordinary horse, because an actual horse cannot be supposed to traverse the Heaven and Earth immediately and that too while dragging the supposed chariot of the Sun along a set path. It is the Sun's rays alone that can fill Heaven and Earth immediately after the Sun rises in the Sky, and description in the above hymn carries some sense only if the word *अश्व* is taken to mean "fast travelling rays" (*व्यापनशीलाः*) Sayana in explaining this passage first tries to explain it by taking *अश्व* to mean a horse and *रतग्वा* to mean "going by a prescribed path," but later, perhaps being dissatisfied with his first explanation for the reasons we have mentioned above, he has given a second explanation as a better alternative wherein he takes *अश्व* to mean fast-travelling (*व्यापनशील*) and *रतग्वा* to mean approaching the violet colour (*नीलवर्णं शबलवर्णं वा प्राप्नुवन्तः*). The word *अनुमाद्यासः* has been translated by Sayana as "praised in order" (*अनुक्रमेण स्तूयमानाः*) which suggests that some different things have been described in *serial order*, and we are led to infer that the properties of the colours of the Solar Spectrum have been mentioned in order in this hymn. If we try to explain the hymn in this light, we see that the word *अश्वः* which means "travelling long and fast" may have been used to signify the penetrating power of red and infrared rays, which are known to have longer wave-lengths and therefore greater penetration. The word *हरितः* occurring next and explained by Sayana as *रसहरणशालाः* that is "one that takes away the juice" and which is now taken to mean a mixture of yellow and green rays may be inferred to signify the profound metabolic changes brought about by the yellow and green rays on the biological cell. The word *चित्राः* "variegated" may have been used for the remaining rays which are expressed by the word *रतग्वाः*. The word *रतश्च* which is very similar to *रतग्वाः* occurs in three or four places and Sayana gives different interpretations of it in different places, the chief of which are (1) a horse (2) of green colour and (3) of violet colour. Looking at the order of attributes among which the word *रतग्वाः* appears in the hymn quoted last and taking into consideration the fact that the enervating and antiseptic properties of Sunlight are often expressed in the Saurasuktas wherever the word *रतश्च* occurs, we think that the words *रतश्च* and *रतग्वाः* are probably used to signify what are today known as Violet and Ultra-violet rays

Even if the inferences that we have drawn so far may be considered to be too far fetched, it is certain that the Aryans knew that the Solar Spectrum was composed of seven colours, because the colours of the Solar spectrum are seven and the Ashvas of the Sun have also been supposed to be seven only. (cf "अयुक्तं सप्त शुन्धयुवः सूर्यो रथस्य नप्तयः ।" "सप्तसुतारः सुविताय सूर्यं वर्पन्ति हस्तिरो रथे । etc.)

As has been mentioned before the ancient sages knew well that Sunlight activates the green colouring matter i.e. chlorophyll of plants. "अयो हस्तिवेषु मे हरिमाणं निदधन्ति ॥" And you put my greenness in the green parts of plants' Going even further, it seems they had some idea that Sunlight affected the pigment cells in coloured birds, as is expressed in the hymn, "शुकेषु मे हरिमाणं रोपणाकासु दधन्ति ।" "You bestow my greenness on parrots and coloured birds (रोपणाका)"

The fact that the heat of the Sun, causes evaporation of water, formation of clouds and subsequently rainfall, has been beautifully expressed in the following hymn, कृष्णं विद्यानं हरयः सुपर्णा अयो वसाना दिवमुत्पतन्ति त आशुवृन्तस्तदनादृतस्यदि घृतेन पृथिवी व्युद्यते ॥" (सौरहूक्त वर्ग ३ ऋचा २)

"The fast falling (सुपर्णा:) absorbent (हरयः) rays of the Sun fly back into the sky to the black clouds (विद्यानं), bearing water with them as they return from the home of water ऋ १, and then only the Earth is sprinkled with the water held by them.

THE ANTISEPTIC PROPERTY OF SUNLIGHT.

There are two hymns, which make one suspect that the Aryans knew of the antiseptic property of Sunlight. The one runs as follows, "सूर्यो नो दिवस्पातु वातो अन्तरिक्षात् । अग्निर्नः पायिवेभ्यः" (ऋ. ८-८-१६) May the sun save us from the world of light. He is presiding over wind from the atmosphere, and may fire save us from material objects" We all know at present that fire and heat in various forms are the best sterilisers for material objects, but Sunlight is the most powerful agent to kill the pathogenic bacteria in the air. We have already shown before that सूर्य, वात, अग्नि have all been used as synonyms and this hymn serves as a very strong evidence that the sterilising effect of Sunlight on air was known in ancient times, The other hymn, which roused in us a similar suspicion, is as follows, "न ते अदेवः पृथिवीं निहन्ते अदेवो विष्णुर्न रथो विष्णुः ।" (सौ. ७-८-११३)

"No अदेव can stand against thy light when thou travellest with thy fast-falling violet rays (एतश्चेमिः)." Here we prefer to take the word अदेव to mean "One that cannot stand light" in preference to the meaning "Demon" ascribed to it according to the Pauranic conception. The word देव is used in the sense of "Luminous" in the Saurasuktas as in "चित्रं देवानामुदगादनीकं" "Here hath arisen the beautiful army of the Luminous" "(देवाः = द्योतमानाः)" The Pauranic idea of personal gods residing in Heaven is not found in the Saurasuktas and therefore the words असुर, अदेव etc., should not be taken to mean the Pauranic Demons. We think that these words are used to signify all evil influences acting from outside. and the word अदेव is probably used to indicate those evil influences which cannot stand light, possibly the pathogenic bacteria that are killed by Sunlight. The word एतश्च used in the above hymn lends strength to our inference, because as we have stated before, it probably stands for violet and ultraviolet rays, the bactericidal property of which is well known at present.

STUDY OF VEDIC LITERATURE.

We have so far put forth some of the statements occurring in the Saurasuktas, which we found to agree with the results arrived at in Heliotherapy by actual experiments and experience. We do not expect to find everything in the Vedas, nor do we proceed with the presupposition that the Vedas contain every possible knowledge, empirical as well as transcendental. We have therefore tried to judge impartially as far as we can, and in most of the passages quoted we have closely followed the interpretations given by Sayana. In some places we have differed from Sayana, but at every such place we have given our reasons for doing so, and a different interpretation is offered in all these places only because we think that it explains the words in the text in a more satisfactory manner. We are led to believe from what we have studied that, even the physical Sciences were well developed in Vedic times, but most of the Vedic theories were forgotten or distorted during the Pauranic and later periods and the significance of many of the technical words used in the Vedic text could not be made out. Hence the great difficulty in interpreting some of the Vedic hymns and the apparent self-contradictions or impossibilities occurring in the vast Vedic literature. Great advances have been now made by Western Scientists in the realm of Naturopathy,

and it is possible to find out the significance of the various Vedic passages, describing the beneficial effects of Sunlight, Fire, Water and Air. We have only mentioned herein a few passages that struck us at the first glance, and a closer study of the Samsuktas is sure to yield much more valuable information. It would be a very interesting work indeed if all the hymns pertaining to अग्नि (fire) आपः (water) मरुत् (wind), and सूर्य (Sun), were sorted out and classified, and an attempt made to see how far they tally with the results obtained in Naturopathy at present. But for this the Vedic research scholars and medical men must cooperate and make a combined effort.

CONCLUSION.


In conclusion we have only to say that Sunlight wisely utilised is one of the greatest sources of energy and health and is the most powerful agent which bountiful nature has kindly placed at our disposal for combating all sorts of diseases that affect the human body. Its antiseptic and bactericidal power, its beneficial influence on the metabolism and the activity of the biological cells, its extreme usefulness in increasing most of the important internal secretions, and its utility in prolonging life and deferring old age, have all been now proved beyond any doubt, and if properly used Sunlight may rightly be expected to fulfil the following beautiful prayer offered to the Sun by ancient Aryans :—

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजायन्तो अन्नमीवा अनागसः । उद्यन्तं त्वां मित्रमहो दिवे दिवे ज्योतीषाः प्रतिपश्येम सूर्यं ॥” (ऋ. ७-८-१२-७).

“For ever shall we praise Thee, the source of all energy and the proloner of life, rising in the sky day after day, with happy minds and acute intellects, with good (i. e. powerful and unimpaired) eyesight, possessing healthy and intelligent progeny, free from all diseases and free from all mental defects and sinful tendencies, with life glowing with vigour within”.

CONTEMPORARY THOUGHT REVIEWED.

BRADLEY AND SHANKAR

HUS Shrimati Tatini Das in the course of a paper read before the History of Philosophy section of the Indian Philosophical Congress:—

The most remarkable of Bradley's works, however, is his *Appearance and Reality*. It is impossible to convey in a summary a clear idea of its teaching. The main discussions concern themselves with the nature of 'Reality' and of 'Appearance' as is sufficiently indicated by the title of the book. His arguments in the book as to the nature of Reality may be summed up in the following words: Ultimate Reality is such that it does not contradict itself." We find this characterisation of Reality in certain philosophers belonging to the Samkara Vedanta School, if not in Samkara himself. Dharmarajadvarindra's definition of प्रमात्वम् as अवाचितार्यविषयज्ञानत्वम् may be taken as an instance thereof; and it appears by implication, from Ramanuja's criticism of Samkara's view of Reality that Samkara himself held this view of Reality: सत् परमार्थम् अनुवर्तमानत्वात् रज्जु सर्पादौ रज्ज्वादिवत् । घटादयोऽपरमार्था व्यावर्तमानत्वात् रज्ज्वाद्यधिष्ठान सर्पादिवदिति, etc., quoted, by Ramanuja, are supposed to be Samkara's arguments.

Again, by way of giving a concrete determination of Reality, Bradley calls it Experience. By 'Experience' in this context Bradley did not mean 'consciousness,' if the term 'consciousness' be taken to signify 'awareness' of an object, on the part of an individual subject. Consciousness in this sense is 'thought' which implies a severance of the subject and object and always points to something more inclusive than itself in which the distinction of subject and object would be transcended. Rather, he urged, is 'experience' to be identified with 'sentience' and sentience while including, after a certain stage of development has been reached, thought or consciousness, includes much besides.

'Experience' in Bradley's sense of the term, is more akin to 'feeling' than to 'thought' inasmuch as in feeling also there is no such severance of subject and object as in thought. Here, in Bradley's characterisation of Reality as 'sentient experience' as distinguished from 'consciousness' in the sense of awareness on the part of an individual subject, we find a strong point of resemblance with Samkara's characterisation of Reality as '*Chaitanya*,' i. e., an all-pervasive universal Intelligence. Of course in default of a better term we cannot but translate Samkara's '*Chaitanya*' as 'consciousness' or 'self-consciousness' but in its inner significance it is as comprehensive as Bradley's 'sentience.' Consciousness in Samkara, does not mean awareness on the part of an individual subject but an impersonal universal consciousness which comprehends everything.

Bradley's characterisation of appearances is sometimes positive but sometimes it tends to become comparatively negative. The comparatively positive arguments are somewhat like the following. Although appearances are not real in the form in which they now appear to us, still they are not altogether false and illusory. If they are 'appearances' still they are not *mere* 'appearances' but appearances of Reality—finite forms under which Reality is partly revealed. If they themselves are not Reality still they are *Indications* of Reality. They are called 'appearances' because Reality appears in them.

This characterisation of appearance as a mixture of reality and unreality, reminds one of Samkara's famous statement in the introduction to his commentary on the *Vedanta Sūtras*: सत्यानृते मिथुनीकृत्य नैसर्गिकोऽयं लोकव्यवहारः। Reality is according to Bradley, the ideality of the finite, or to use a Hegelian phrase, Reality is the '*truth*' of the appearance—appearances are Reality in the making, i. e. the stages through which Reality is gradually manifesting itself. Statements similar to this are not altogether absent in Samkara,—ज्ञानैश्वर्यार्थमिव्यक्तिः उत्तरोत्तरेण भूयसी भवति,—this seems to be an exact parallel of the corresponding statement in Bradley. According to some Vedantists,—the idea embodied in this is the true interpretation of Samkara's philosophy.

But as in the case of the Indian philosopher, so in the case of Bradley, we cannot unhesitatingly conclude that this positive view-point

is the last word of either system. There are lines in the arguments of both which go directly against the above statements, and seem to explain away the world as altogether illusory and false. There are passages where Bradley argues that 'appearances *are*,—more strictly speaking—seem to be, only owing to the importance of our finite point of view, but they are quite unreal from the side of the Absolute. Samkara also argues in a similar strain that Brahman alone is the true Reality,—and the world of appearance is only a Maya and due to our ignorance (अविद्या) अविद्याकल्पित (or 'fancied by ignorance'), अविद्याप्रत्युपस्थापित ('brought about by or due to ignorance'). अविद्यात्मक ('consisting of avidya') are the usual epithets most commonly used by Samkara with reference to the world of names and forms (नामरूपे) that constitute the realm of our experience, and it is curious to observe that the same objections have been urged against both. Ramanuja, for example, criticises Samkara's conception of the world as the product of ignorance on the ground that this ignorance has no substratum in which to reside (this objection, by the way, is technically known as (आश्रयानुपपत्तिः), for the finite self being itself a product of ignorance cannot be the seat of the ignorance. Similarly Western critics have urged against Bradley the objection that there cannot be illusion which is to explain the finite world unless it be proved first of all that finite selves really exist as such, in order to be the seats or victims of this illusion.

Not only in this conception of the relation of Reality to appearance in general, but also in that of the more particular relation of Reality to the finite self (which is one of the appearances), a similarity may be traced between the two philosophers. The finite selves exist, according to both, only in appearance. From the side of the absolute they are nonentities. "The plurality of souls in the absolute," says Bradley, "is appearance, and their existence is not genuine. To gain consistency and truth they must be merged, and recomposed in a result in which their specialty must vanish." Not that the finite selves are annihilated altogether but they cease to exist as separate individuals. The materials of which the individuals are constituted are taken up and re-arranged and blended together in the absolute. 'Merged,' 'blended,' 'fused,' 'absorbed,' 'run together,' 'dissolved,' 'higher unity' are the synonyms

plentifully used by Bradley in this connection. Sometimes he goes to the extent of using even the more sinister terms, 'suppressed,' 'destroyed' and 'lost.' In a similar strain Samkara also argues that the individuality of finite selves is only apparent and is due to *upadhis* which are the products of illusion. From the standpoint of Brahman there is no individual self as such—there is no distinction of one self from another. All are blended together in one complete homogeneous identity.—यत्तु सर्वमात्मैनाभूत तत् केन कं पश्येत् केन कं विजानीयात् ?

The parallelisms are not confined to the lines of thought followed by the two philosophers themselves. They are found also in the criticisms levelled at them. The whole paper is an interesting comparative study of the two thinkers, one belonging to the East, the other to the West. The famous line of Kepling "The twain shall never meet," has found a contradiction at once instructive and interesting.

LAND PROPRIETORSHIP IN ANCIENT INDIA

Whether land was state property in ancient India or could be owned by individual citizens is a disputed question of Indian history. Vincent A. Smith is of opinion:—

"The Native Law of India has ordinarily recognised agricultural land as being the Crown property and has admitted the undoubted right of the ruling power to levy a Crown rent or 'land-revenue' amounting to a considerable portion either of the gross produce or its cash value."

Mr. Jayaswal on the other hand, says:—

"It may be the native law of any other land; it is not certainly the native law of India."

R. Ganguli discusses this question in the latest issue of *The Calcutta Review*. He inclines to the side of Jayaswal, and has strong Shastric testimony in his support.

In the Brihaspati Smriti there is a remarkable passage which should not escape notice. It runs thus :

“When land is taken from one man by a king actuated by anger or avarice or using a fraudulent pretext and bestows on a different person as a mark of his favour, such a gift is not considered valid.”

This certainly presupposes absolute ownership by private persons, and also, that the king had not the power to dispossess a rightful owner of his property. If he did, it was not to be considered valid by the people. According to the Hindu view, monarchy is contractual, and the king's prerogative limited. The Milinda panha gives an exposition of the limited monarchy of kings. In the Santiparva of the Mahabharata, there is a passage which describes how the first king was elected on a contract: “In olden days, people approached Brahma, the Creator, and asked for a king so that they might be protected against cheats, swindlers, robbers and thieves. Brahma asked Manu to take up the duty of protecting them. Manu declined saying that he was afraid he might commit wrong, as it was a difficult task to govern a kingdom and particularly to keep people on the path of virtue. Thereupon the people proffered that he would be entitled to a fourth share of their spiritual benefit and tenth share of grain, etc., assured him that sin would never touch him and solicited his protection in return.” The ancient Aryans believed that the king was not the ‘lord and master’ of the people. He was rather a servant; for “a king like a pregnant woman shall forego all pleasures of his own and only live for the well-being of his charge; and he takes as his own share a sixth part of the *income* of his subjects—*good or bad* in exchange of his good government. He was thus to take taxes, etc., only as a return of his services to the people; and we find Manu threatening, “A king who does not afford protection and yet takes his share in kind, his taxes, tolls and duties, daily presents and fines, will after death soon sink into hell.

Private ownership of land is supported by many passages in the Law-books. What constitutes the proprietary right is very clearly given in Brihaspati. ix, 3, 4. We have also numerous instances of gift and sale of land by private individuals. While dealing with ‘Mortgage of land,’

Brihaspati says, "When a field has been mortgaged to two creditors at the same time, it shall belong to that mortgagee who has the first to obtain possession of it. If both have possessed it for an equal time, it shall be held in common or shared equally by them. The same rule is ordained in the case of a gift or sale." Making the gift of land has always been believed to be highly meritorious. "The merit of making the gift of a plot of land grows more and more every day like a drop of oil poured on water which expands itself in larger and larger eddies."

Thus the theory that the agricultural land belonged to the Crown cannot stand in the face of all these evidences to the contrary. There is, however, a passage in Manu which implies that the owner was responsible to the king, if he fails to sow his land or if the crops were damaged due to his own neglect or that of his servants. This meant only an economic benefit both from the standpoint of the owner of the land and of the state; and it would certainly be a mistake to try to assert anything more than that the king had no proprietary right on land with this qualification that no land was allowed to lie fallow permanently, and that he was entitled only to a defined portion of the gross produce as tax. Manu allows $\frac{1}{3}$, $\frac{1}{4}$ or $\frac{1}{5}$ part. It was usually one-sixth. In the time of Chandra Gupta Maurya, the rate was one-fourth with an additional water rate of one-fourth. Huen Tsang says that in the time of Harsha, it was one-sixth. Land revenue was thus a tax—a tax somewhat similar to our modern income-tax and yet much different from it as the Agnipurana explicitly points out,—“Like the Sun-god, the king would take in a portion of each man's earnings through the channels of his revenue only to pour it down in showers on the country for furtherance of the common weal.”

From the earliest times of Aryan civilisation, people held their lands in well-marked holdings carefully measured off according to the standard of measurements prevailing in those days. The Markandeya Purana gives a series of land measure which runs thus :

10 Paramanus = 1 Parasukshma

10 Parasukshmas = 1 Trasarenu

10 Trasarenu = 1 Mahajuk (a particle of dust)

- 10 Mahirajas = 1 Balagra (haie's point)
 10 Balagras = 1 Likhya
 10 Likhya = 1 Yuka
 10 Yukas = 1 Jabodara (heart of barley)
 10 Jabodaras = 1 Yava (grain of barley)
 10 Yavas = 1 Anguli (finger)
 9 Angulis = 1 Pada (the breadth of a foot)
 2 Padas = 1 Vitasti (span)
 2 Vitasits = 1 Hasta (cubit)
 4 Hastas = 1 Dhanu or Dhanda (Staff) or 2 Narikas.
 2000 Dhanus = 1 Gavyuti
 4 Gavyutis = 1 Yoyana (nearly 7 miles)

ERRORS OF NEW TURKEY

In a learned article appearing in the *Visva-Bharati Quarterly* Julius Germanus, Nizam professor of Islamic studies at Shantiniketan, has traced the change, both political and cultural, that has of late come over Turkey. The writer very succinctly brings out how Turkey has cut its old moorings of solidarity in Islam which, though useful in its day, was an alien import. Manifest today in that country is an outburst of Turkish nationalism. Under the Ottoman dynasty and during the earlier stages of the present renaissance even the name Turk was a mark of contempt to the proud Usmanly while today the same term and the spirit it embodies is a source of pride. The enthusiasm for absolute transformation has, as was natural, brought in certain undesirable elements which, instead of helping, are retarding the growth of national life. Says the writer:—

The government edicted a series of new codes. It accepted the best codes from all nations : the penal code of Italy, the civil code from Switzerland and the commercial code from Germany. They were all translated into Turkish, put before the assembly and after short discussions unanimously carried. As a consequence of these European codes

many aspects of social and economic life imperceptibly under-went a deep change. Wine-drinking is no longer interdicted, polygamy lost its legal sanction, commercial restrictions of shariat-times are no longer valid, and many new customs were created by the acceptance of the codes. For example, in future, women and children will have to bear the name of the husband and the father respectively. It was inevitable that the new legislation would change the outward appearance of life in Turkey. Harem-life and the veil disappeared, women go about freely in society, participate in social activities, dress in the European fashion and share all the amenities of life with their husbands.

It cannot be denied that the change was a little sudden, and the war-time hardships and privations found relaxation in a somewhat easy-going conception of life in large towns. Much of the superficial frivolities of European life were accepted at their face value as European culture. The lightest forms of pleasure-seeking, and the insipid outgrowths of superficiality were greedily accepted. European dancing in its modern hysterics found ready acceptance and was looked upon as a praiseworthy mark of progress. Fortunately such conceptions are confined to a very small minority, and it is to be hoped that after the novelty has worn away it will soon subside.

A more striking change was effected in religious life. Before the war the streets of Constantinople were teeming with white-turbaned *softas* (students of the shariat) and *hodjas* (teachers, priests). With their many-coloured cloaks they contributed largely to the picturesqueness of the town. Most of them enjoyed a modest living on the numerous *wakfs*, and being exempted from military service, spend their lives in studying Arabic, medieval jurisprudence and scholastic theology. The most capable hands were taken away from agriculture by their diversion to the mosques where they led an unproductive life. While farms could not be worked for lack of labour, *imarets* (students' hostels) were filled with stalwart peasant-boys cramming Arabic. With the sequestration of *wakfs* this wastage of productive material ceased. A fatal blow had already been administered to the *wakf* system during the war, when an edict suspended the exemption of such students from military service. It had become evident that most of them took refuge in religious studies in order to avoid military duties.

Mosques have again become purely places of worship and their *personelle* was restricted within the necessary limits. It must be confessed that the Turks do not appear to be very fond of going to mosques, as most of them are half empty. They pretend that the European dress hampers religious ablution and the posture of prayer on the ground. An innovation is to be introduced: pews and music, most horrifying to the pious! Such innovations appear to be equally futile in the eyes of the sober minded Europeans as well as to orthodox Muslims who consider them unnecessary. No Christian has ever left a mosque without being deeply touched by the noble simplicity of Muslim worship. An atmosphere of inspiration pervades the lofty cupola adorned with the sublime names of the Prophet and the four Caliphs, under which, facing Mecca, man, infinitely small compared with the powers of nature, humbly worships his Creator.

It has been already pointed out that the new nationalistic spirit of Turkish literature adopted European forms in supercession of Arabic. The traditions connecting Turkish literature with Asiatic models were so much disregarded that even the legitimacy of the Arabic script was questioned. It is true that the Arabic script is not a perfect medium for reproducing Turkish words. It is perhaps more difficult to learn than the Latin script, but the amazingly large number of illiterate persons in Turkey was not due to this fact, but to a backward system of school-administration. It is also true that Arabic written characters, if not executed carefully are hardly legible. But in spite of all these drawbacks the Arabic script has served as a common link for all the Muslim peoples. The argument that it hampers foreigners in learning Turkish does not seem to be very cogent, as the difficulty is not at all insurmountable and there are many European languages using Latin characters and possessing a rich literature which are equally neglected. An acceptable and fairly established Arabic orthography of Turkish served all practical purposes. The abolition of Arabic script means the petrifying of all the literary treasures created during six centuries. When Hamdullah Subhy Bey, former Minister of Education, assured me that as soon as he recovered from his nervous breakdown, he would introduce and make obligatory the Latin script, it struck me like a threat of cultural suicide, and I did not take it seriously. It appeared to me to proceed from the habit of blind imitation of everything European rather than from a conviction of

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the superior value of the Latin script. Nevertheless it has been carried into effect, and the Latin script has now taken the place of the Arabic.

In the new Turkish alphabet each sound is represented by a single letter, sometimes with diacritical hooks. In this respect the alphabet is very systematic and correct, but when it comes to its application, the same uncertainties prevail in the spelling of words as in the superceded Arabic script. The rules of spelling established by a Special Committee are not of great help, and may result in great disorder in spelling. Phonetic writing was adopted as the basic principle in the new spelling, but this principle was carried out sometimes to extremes, and was sometimes ignored altogether. I have seen some pedantic orientalists trying to transliterate Turkish words like : *oldiqhi* which were pronounced : *oldu*. Turkish phoneticians made the selfsame blunder in writing *bildiqi* and *oldugu*, and *olgen* with the same "g", under the influence of the Arabic script. It is very doubtful whether *Mitat* for *Midhat*, *teretut* for *tereddu*, etc., is phonetically correct : it is scarcely suitable from a pedagogical point of view, since the declension rechanges the "t" into "d." Istambol has changed in the new spelling under the influence of French "Stamboul" into *Istambul*. Innumerable instances of the slipshod way in which the new system has been applied may be adduced, but the main point does not lie here. The important question is whether the new alphabet will prove congenial to the Turkish mind. The Arabic script was the bearer of a literature which suited the tastes of those who read it, and that there always was an adequate number of readers is proved by the abundance of Turkish men of letters. The new literature of Turkey since the Crimean war also brought forth some very remarkable works, with good promise of a bright future. The spirit animating these works was closely connected with the words expressing it, whether originally Arabic or Persian, since they were completely Turkicised. These words cannot be used in the new script as they are hardly recognisable. With the loss of their original garb the spirit and the flavour also seem to have disappeared. Arabic script was the bridge which admitted and also absorbed innumerable Arabic and Persian words into the Turkish language. I am apprehensive that the Latin script may similarly serve as a bridge for the introduction of French words which will imperceptibly slip in and deform the character of the Turkish language. The treasures of Turkish literature of the past will be shut off from the education of the future,

and there will be no continuity of ideas, and no coherence of ideals. Scripts have sometimes proved stronger barriers than hills and rivers. The Cyrillic Servians and the Latin-lettered Croatians are two distinct nations speaking one and the same language; not even political union could fuse them together and induce them to give up their separate scripts.

EDITORIAL REFLECTIONS.

ARYA SAMAJA AND POLITICAL WORK.

DISCUSSION on the relation of the Arya Samaja with current politics is as old as the Arya Samaja itself. The creed of the Arya Samaja covers all departments of human life, politics not excluded. The Vedas, and following them Rishi Dayananda, insist on the administration of every country remaining in the hands of its own inhabitants. Foreign dominion is not only an anomaly, it is an unnatural state of affairs. The domination of the foreigner, as Dayananda puts it, even if it be conducted in the patriarchal spirit, can never conduce to the good of the subject race, as self-government by the same people surely would. This is a fundamental principle of Vedic polity. From the platform of the Arya Samaja as well as in its publications on the subject this point has been always stressed. In fact the present idea of *Swarajya* was given to Indians in the present age first of all by Rishi Dayananda. His followers were only faithful to the teachings of the great Sage in emphasising it in their writings and sermons. To the Arya Samajists patriotism was a part of their religion. India, the land of seers and sages, whose contributions to Vedic culture show a continuity which historic cataclysms have destroyed in other lands, was to them sacred soil. The history of this ancient country, which

gave birth to glorious civilisations in the palmy days of its political and intellectual greatness, was for the first time read by the Rishi and his following in a manner which gave the lie direct to the findings of official scholars. The point of view of Rishi Dayananda has lately gained ground. But in the days it was first announced, it was received with surprise not unmixed with dread. The British official looked askance at it. The whole movement of the Arya Samaja won for these services to the land of its birth the usual guerdon which all reform movements win, viz. the opposition of authorities. The Arya Samaja stuck to its guns. With practical politics it had as a body nothing to do. The Founder himself had, while he lived, confined its activities, as far as practical work was concerned, to the field of religious and social reform. The Arya Samaja has a definite religious creed, and while pushing its vigorous propaganda to popularise it, it has perforce to come into conflict with people holding different views in matters. metaphysical Its social programme, too, gives rise to antagonisms. Entrusting political agitation to such a body would have only complicated matters. Political emancipation should be the objective of all residents of the country, no matter what their individual religious opinions are. Complementary. though reform in one sphere be to renaissance in another, practical agitation in each of these two spheres would flourish best, if carried on rigidly separately. On the political platform Indians of varied religious inclinations and professions would work together as Indians. As such they would merge their differences of religious and social outlook. They would be simply Indians as long as they are engaged in political work. A speciality of the religious teachings of the Arya Samaja in this particular is, that they make winning of Swarajya an Arya Samajist's sacred duty so that while working for the political emancipation of his land he

does not pause to reflect whether he is an Indian first or an Arya Samajist first. Only, he does not preach the metaphysical doctrines of his church from the political platform. He keeps these to himself, while in putting his shoulder to the wheel of the political cart of his country too he feels he is engaged in a work equally holy. The particular form of his political activity is determined by the political organization of which his political predilections have made him member. Thus both the church and the political body to which he belongs are spared the much too unmanageable task of reconciling differences arising from the inevitably varied outlooks of their members, in both religion and politics. The division of spheres facilitates work while minimises the operation of fissiparous tendencies.

The Congress, too, appears to have learnt this salutary lesson from its bitter experience of no far-off past. While in the days of its last non-co-operation agitation of 1921 it quoted scriptures of religion in support of the varied items of its programme, thus giving a philip to feelings of communal fanaticism, it has this time rigidly omitted any mention of religion in its deliberations and announcements. This is as it should be. To those who insist that the Arya Samaja should as a body join the movement launched by the Congress, this attitude of the Congress itself should be a conclusive answer. For us the very idea that the Arya Samaja should join its forces with those of the Congress is a conundrum. That Arya Samajists with leanings towards Satyagraha should join the Congress and help its numerous activities in their individual capacities is a perfectly intelligible, in fact a reasonable proposition. How, however, can the Arya Samaja as a body cast its lot with the Congress? Should or should it not maintain its religious character, or what would be the same thing, its individuality as a separate organization? In the latter case it

ceases to be Arya Samaja. In the former, as far as we are aware, there is no place for religious societies as such in the constitution of the Congress. It may perhaps be proposed that without any constitutional connection, the Arya Samaja should adopt the resolutions of the Congress Working Committee and work them. Should it or should it not discuss them first? Arya Samajists are not "dumb driven cattle," nor in case they be such, they can be of any use to the country which they serve. Do those, then, who propose this change realise the dangerous implication of their suggestion? Arya Samajists would in such a case owe allegiance to two different bodies whose deliberations on one and the same subjects may, because of the different outlooks of the different portions of their respective memberships, result in different resolves. Which of these will they carry out? In case you assign political work to the Arya Samaja as an independent organization, it will be impossible to keep it bound for all time to the apron-strings of the Congress. It will chalk out its own political programme, and dissuade its members from joining any other political organization. Does the Congress or for that matter political movement gain by it?

The Arya Samaja, its Holy Founder, and its past and present leaders appear to have followed a sound policy of work, a policy wise from the point of view of both the Arya Samaja and the Congress, viz. that the Arya Samaja should emphasise in its sermons and writings the duty of patriotic service, but in the matter of devising plans of practical political work it should remain neutral, leaving this part of the function to political organisations. Arya Samajists as individuals are free to work under the auspices of whatever political society suits their individual political inclinations. Attainment of Swarajya is a religious duty. Arya Samajists by joining the movement strengthen it, while the Arya Samaja by doing

so as a body hampers it. To each his or its *dharma*. The usurpation of the function of another can, according to the Gita, *Paradharma bhayavahah*. bring about only mishap.

A JOURNAL DEVOTED TO VASWANI.

We have received the following for publication :—

A fortnightly journal (in English) named the " Dawn " is to come out by the first week of September.

Those interested in Vaswani's message and his views on different subjects will do well to read this journal regularly.

The journal will contain Vaswani's spiritual teachings put more or less in an intellectual way and it is hoped that it will be widely appreciated in Western countries.

Many of Vaswani's friends have written encouraging letters to the Editor.

The prospectus can be had from the " Dawn " Office Hyderabad Sind.

DHAN RAJ.

KRISHNA KUNJ

BANDH V ASHRAM,

Hyderabad (Sind).

We most heartily welcome Principal Vaswani's journal.

THE GURUKULA SAMACHAR

UNIVERSITY LECTURES

Swami Har Prasad, the well-known scholar, delivered a number of lectures on "Sanskrit Philosophy and Its Significance" in the first week of July. The lectures were learned and were much appreciated.

MOCK COURT

In the month of June a mock court presided over by a real magistrate held a mock trial. The Judge was assisted

by two assessors. The crown was represented by professor Nand lal M. A. L. L. B. and the defence was ably conducted by Lala Mela Ram B. A. L. L. B. Pleader of Saharanpur. Inspite of the defence counsel's impassioned address to the assessors, the latter gave a verdict of guilty and the Judge agreeing sentenced the accused to six months' imprisonment. While delivering his judgment he passed severe strictures upon the evidence given by a very respectable witness. The boys enjoyed the fun and were indoctrinated into the forms of legal procedure.

THE NEW BUILDINGS

The new site is very healthy. The climate is sabulrious and the surrounding natural scenery is magnificent. The College hostel is used both for class work and residence, one wing being reserved for classes. Besides this, the new Bhandar composing two magnificent Dining Halls, one cook room, one store room and two other rooms is at present occupied by the Medical College and the science section—a temporay kitchen having been improvised. The school hostel has also been completed. It is a majestic building which overawes one by its gigantic size and vast corridors. It is the most imposing of all the buildings constructed so far. The school Bhandar is at present occupied by the office. The Yajnuashala constructed by Seth Panna Lal is artistically built. The dome is simply beautiful and the marble flooring adds to the charms of this place of worship. The school building is nearing completion and so is the office. The construction of the Hospital has just commenced. The college buildings cannot be constructed just yet for a new brick kiln will be required for the supply of bricks. It is expected that this work will be taken in hand in October. All credit is due to Lala Narain Datta, supervisor of works, R. B. Makhan Lal Superintending Engineer and Lal Bishram Choudhary the overseer in

charge. What is urgently needed is money so that the project may be completed soon.

LONG VACATIONS

The long vacations of the college commenced this year on the 9th of July and the college re-opens on the 9th of September. Seth Jaggumall Prasad, coal merchant of Calcutta, an old Arya Samajist and a lover of the Gurukula, has breathed his last. He has bequeathed large sums of money to educational institutions and has left fifty thousand rupees for the Gurukula. The deceased was a man of lofty character and sterling worth and his untimely death is deeply and widely deplored.

अथर्ववेद का सुबोध भाष्य ।

कः काण्ड छपकर तैयार हैं ।

प्रत्येक सजिल्द काण्डका मूल्य २) और डा० व्य० ॥) है । डाक व्यय सहित मूल्य भेजकर पुस्तक मंगवाइये ।

प्रत्येक काण्डके बिना जिल्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

यह भाष्य इतना सुबोध है कि बिना संस्कृत जाननेवाले भी इसको पढ़ कर समझ सकते हैं और वेद के उपदेश का गंभीर रहस्य जान सकते हैं । आप पढ़ेंगे तो आपको निःसन्देह बहुत आनन्द आवेगा । नमूने के लिये एक दो काँड मंगवा कर देखिये ।

मन्त्री — स्वाध्यायमंडल, औंध (जि० सातारा)

(1) The Vedic Magazine will be out in the first week of each Samvat month. Complaints of non-receipt of a copy must reach us on or before the 15th of the month; otherwise copies supplied afterwards will not be replaced free of charge, unless lost through the fault of the publishers.

(2) Rejected MSS. are not returned, unless an envelop large enough to contain the MS., and covering return postage, is enclosed.

(3) Specimen copy can only be sent on receipt of postage stamps of -/5/- and back numbers, if available, on the receipt of annas eight for each copy.

(4) It is the cheapest monthly of its kind and as such is the best medium for advertisements. Rates to be settled by correspondence.

(5) Subscriber's Roll number, noted on the wrapper, should be communicated, when corresponding, so as to facilitate reference.

(6) All Literary contributions should be addressed to the Editor and all business letters and remittances to the Manager Vedic Magazine, P. O. Gurukula Kangri Dist. (Saharanpur).

विकाऊ ? विकाऊ ?? विकाऊ ???

कनखल (हरिद्वार) जैसे तीर्थ स्थान के एक बहुत अच्छे मौके पर ७ बीघा कच्ची जमीन विकाऊ है । ऐसे पवित्र स्थान पर धर्मशाला, बाग, अथवा रहने के लिये मकान बनवाने वाले सज्जनों के लिये यह उत्तम अवसर है । आशा है कि भूमि खरीदने के अभिलाषी भाई इस अवसर को हाथ से न जाने देंगे । जमीन महन्त वेलीराम जी के मकान के सामने कनखल में बाँके है ।

भूमि के मालिक से मिलने जुलने तथा पत्र-व्यवहार करने का पता निम्न प्रकार है:—

चौधरी दीवानासिंह जी काञ्ची

मुकाम—कनखल मुहकला इमली

पो०—कनखल (जि० सहारनपुर)

Volume XXXIX.

THE VEDIC MAGAZINE

AND
GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

AGNIHOTRA

Prof. Mirilal Goil,

M Sc., F.C.S., F.R.A.S. London.

HEART AND MIND

Swami Akhilanand Saraswati

A VISITOR'S REFLECTIONS

Swami Jnanananda

Full contents inside
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SPECIAL NOTICE

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Mr. Gangauli argues that ख् (kh) is compounded of क् (k) and ह् (h) and therefore can be represented by kh (or क्ह) and there is no need of the symbols ख, घ, छ, झ, ठ, ड, थ, ध, फ, & भ.

Mr. Gangauli asserts that if घ is replaced by ग्ह the character will still remain phonetic i.e. each symbol will represent one and only one sound and each sound will be represented by one and only one symbol.

Let us examine whether this assertion is correct at all.

Most of our Indian vernaculars have originated from Sanskrit directly or indirectly and therefore let us examine whether the above assertion will work in the case of Sanskrit language.

We know from the study of Sanskrit that ऋत्विक् + हरः = ऋत्विग्हरः or ऋत्विग्घः. The latter two words, though pronounced differently will both be written as 'Ritwiggharah' according to Mr. Gangauli's suggested Roman character. Thus 'gh' represents two different sounds in the two above written sanskrit words and thus destroys the phonetic beauty of the character.

As another example let us take the word गुफा and शीर्षार्नि (sheep horn). In Roman character they would be written as 'gupha' and 'sheep horn', but it is obvious that 'ph' has not got the same sound in the two words.

Other examples can be found out very easily. Thus if ख, घ, छ, झ, ठ, ड, थ, ध, फ, भ are replaced by kh, gh, chh, jh, dh, th, dh, ph, bh, it is more than obvious that the latter symbols cannot represent one and only one sound but it is necessary for each of them to represent at least two sounds.

The fallacy committed by Mr. Gangauli seems to have originated from the fanciful idea that a mixture and a compound

are the same thing, each has got the properties of its constituents and none else. This is quite correct in the case of mixtures but quite wrong in the case of compounds.

Thus when the sounds of क and ह are mixed they will produce the sound of 'kh' as in 'inkhorn', but when compounded, they will produce the sound 'ख (kh)' as in अ.खल (akhila). That the two sounds are quite different goes without saying. If Mr. Gangauli attempts to replace these ten symbols by those of Roman character he cannot do so without either inventing some new symbols in Roman alphabet or making it much more complicated than what it is at present. Such an action will obviously go against the object of Mr. Gangauli. He, therefore thought it best to do away with the compound sounds (not mixed ones) somehow or other and make Roman character applicable.

Another superfluity pointed out is that of letters ऋ, ॠ, and ॡ, which if pointed out conscientiously, lays bare the learned contributor's knowledge of Sanskrit pronunciation especially in poems. Take the word अकृत and अक्रियमाण and if, according to Mr. Gangauli's suggestion,, we do away with ऋ and write अकृत as अ.कृत it is obvious that अ does not retain the same sound in the latter as in the former i.e. the latter has an accented अ (गुरु) while the former has an unaccented (ह्रस्व) अ. Thus the replacement of ऋ by र, although not affecting the sound of ऋ, affects to a great deal the sound of the previous vowel especially if it is short.

The present writer does not remember the other objection of Mr. Gangauli, but he can say that they are all like the above ones; either fallacious or sophistical and the latter

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words different from the manuscript ones. But we can tolerate this slight modification seeing that the Roman manuscript character is entirely different from the type one and the same is true of Gothic.

Replacement of Deonagari character by Roman can do nothing but destroy the phonetic beauty of Sanskrit and most of our Indian Vernaculars.

It is to be noted that no language that I am acquainted with or told of—is perfectly phonetic. Thus according to Mahabhashya (महाभाष्य) of Patanjali (पतञ्जलि) ड represents two sounds which, to put the matter in simple language, I may call hard and soft. The hard sound is that as in डायमान. The soft sound is that of English in every English word in which it is not silent. But the ruling of Patanjali is that we can pronounce the two sounds indiscriminately, although my experience of Sanskrit and Hindi words tells me that ड is hard at the beginning of a word and soft (like English d) in every other case. Thus in डण्ड the first ड has a hard sound but the second one is like the English d in pronouncing which the tip of the tongue comes forward. But this does not cause any difficulty as we are allowed to pronounce ड in either of the two ways that we like or that suits us. But if it were necessary to pronounce ड hard on certain occasions and soft on others, Sanskrit would be as non-phonetic as other languages of the world. The rule given by me is only empirical, and gives me a sort of natural facility, but it should not be taken as customary either to Sanskrit or Hindi. It is quite possible that other Indians, especially those who do not know European languages, may be pronouncing both ड s of डण्ड hard.

The advantages of a phonetic alphabet are obvious. The most important one is that in learning it and its application

one has to devote far less time and energy than in doing so for a non-phonetic character.

Indian vernaculars have not yet adopted Deonagari character, though European vernaculars adopted Latin alphabet long ago. The adoption of one character throughout India would be a great factor of unity especially among the overwhelming majority of non-English-knowing people. The claim of Deonagari being adopted as a character for all Indian vernaculars is justified by the fact that it is used by the majority of Indians besides the fact that Sanskrit-knowing people of all the provinces know it and can have no difficulty in adopting it for their vernaculars. But people do not use it even on such occasions as those on which they can have no difficulty.

Thus in the translation paper of Govt. Sanskrit College Calcutta there are passages in Hindi, Gujarati, Bengali and Marathi to be translated into Sanskrit of which the second and third are printed in Gujarati and Bengali characters respectively, while the first and fourth are printed in Deonagari. It is easy to see that in this case passages in all the four vernaculars (or dialects) could very easily be printed in Deonagari character quite well because they write Sanskrit in Deonagari character.

If Govt. Sanskrit college gives the ruling that even the mother tongue of the candidate should be written in Deonagari in doing such papers it will really be doing a great service towards bringing a unity among a great class of Sanskrit-knowing Indians. And the sooner it does, the better.

HEART AND MIND.

(By DANDI SWAMI AKHILANAND SARASWATI)

Every living being on the face of the globe has a heart and a mind. The heart plays the most important part. Next to it is the part of the mind. Science has already said much about their seats and functions, but no scientist and no apparatus, however delicate they may be, can show their forms. I wish to say something on them from the standpoint of Hindu Yoga Philosophy which is the highest and the noblest science on the face of the earth. There are four kingdoms on the earth, viz., the mineral kingdom, the vegetable kingdom, the animal kingdom and the man kingdom and in each kingdom we find some sort of action going on in the form of growth as well as decay. This shows that there is life everywhere. When there is life encased in a certain form in any of the four kingdoms there must be heart and mind along with it. Men, animals and insects move about and perform their necessary duties and thus we take it for granted that they have mind, because no work can be performed without its help. Since they live and are healthy in spite of the derangement of the mind we take it for granted that they have heart which is the seat of life and power. Also in the state of deep sleep the mind function is totally stopped. It is only heart that can exist without mind without any harm done to it, but mind cannot exist independently of heart.

Now we should come to the vegetable kingdom. A tree has also a heart and a mind. Its heart is located in its root and its mind all over the tree but the chief seat of the

mind is in the first knot over the trunk from where first two branches strike upwards. There are many other joints in a tree and at every joint there is a life-centre (Chaitanya Kendra) where life exists in a most concentrated form and manifests itself by shooting out branches or roots from that place. These life-centres are much similar in many respects with the mind and the heart-centres of the tree. Science may be able to prove or not, but it is a fact. Mind and heart are not visible to five senses. Mind is visible to the energetic and peaceful mind and heart is visible to the brave heart alone. Follow me a bit please. Think of any subject. Can you now see that idea in your brain through an apparatus? I think, no. Whatever you see through an apparatus is the function of the mind in a state when that particular idea is there, while the real idea is vivid before your mind alone. The place where that idea exists is mind. Now we come to the heart.

The heart is the root, the seat, the power of Universe, which nourishes the mind and Sanskaras that exist there in a most latent state. They are wound up there like a watch-spring. Mind is like a trunk of a tree that shoots itself upward from the heart first of all, after that the Sanskaras latent in the mind wake up and get loose in course of time, and take form in action like the shooting of different branches bearing good and bad fruits. The Sanskaras are the roots of causes that manifest and form the effects.

Now we come to the mineral kingdom. Stone has also a heart and mind and their state are all over. Just as when you cut a microscopic monad you find two monads manifesting an equal amount of power and also in no way less than the original monad. The insect does not die as it usually happens in other cases. So when you break a stone into say

five pieces we get so many 'lives bestowed equally with a mind and a heart. In Universe, life manifests itself in three states of wakeful, dreaming and deep sleep states and it takes its gross forms in these four kingdoms on its way towards spiritual emancipation.

Good faculties of the mind have direct connection with the heart, where lies the germ of real knowledge—a knowledge that brings salvation. Bad faculties located in the mind have no spiritual connection with the heart. Righteousness, fidelity, benevolence, truthfulness and the like have direct connection—with the heart. Anxieties, falsehood, timidness, fear and the like are nourished by the mind alone. They disappear no sooner than a ray of spirit is thrown from the heart. When endeavour is made to develop the good faculties, the petals of lotus heart are opened and the bad faculties of the mind are buried under them. In other words, when the petals of heart are opened through Tapash-charya, the good faculties of the mind are developed and bad ones are either buried under them or changed into good. When the mind works under the directions of the heart, it works wonders. These are called revelations, inventions, poetries and the like. When mind works independently and does not listen to the whisperings from the heart it is separated and ship-wrecked. This is why Hindu philosophy pays more attention to the heart than to the mind. “It is God who speaks from the heart and it is man who speaks from the mind” Real success is achieved only when mind works in conjunction with the heart. When bad faculties of the mind are developed its connection with the heart is severed spiritually, though according to the human Physiology mind is continued to be nourished with the blood from the heart. This is called depressed brain. The nourishment at

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this stage is very poor and at the same time the supply of blood is impure. When good faculties of mind are developed, mind is nourished with the purest blood from the heart, and in abundance. This is the healthy head. Pure blood brings health and strength and impure blood breeds disease and weakness. Science can prove this. Hindu philosophy is not a theory, when it is brought in practice it is found to be a stern reality, a solid fact. Truth always fulfils reason and so does the Hindu philosophy when brought into practice. Those who follow reason at all risks are Vedantists. These men feel no difficulty in having faith in the Hindu philosophy. Others also give their intellectual consent but feel some difficulty in practice owing to certain weakness in them. Mind is like the Moon which gets its lustre from the Sun while heart is the real sun wherefrom we get the light of real knowledge. I do not mean the worldly knowledge which is but a fantum and delusion. Its abode is mind and not heart. By knowledge I mean that knowledge which helps in the emancipation of soul from the bondage of ignorance and which we dig out by Tapashcharya and which lies within the heart, the abode of Shiva. To acquire real knowledge every one has to lose for the time being his conscious mind in the Reality. The truths of the Hindu philosophy are directly known to him alone who has worked in the laboratory of the body and rejected all other laboratories of the world. No laboratory except that of the body is completely fitted. It is only the pure "satva" the intellect which is found to be the most delicate and reliable medium, the highest magnified glass through which we can catch the glimpse of Atman. Even intellect when covered with Rajas and Tamas is considered unreliable for philosophical investigation. Mind is the centre of the body and heart is the centre of the Universe. By working with the mind in this natural laboratory so

completely furnished, the mind comes face to face with real facts—nay it is merged in them, and then we come to know of the facts as clearly as we see this outside world, as we feel pain, anxiety, happiness, hunger etc. etc. This body laboratory has been prepared by mind alone without the help of any gross tools. Every one can imagine how fine delicate and reliable a laboratory it would be and how accurate its working. What we see through the mind is only a cinema and what we see in the heart is as real as theatre. By learning the facts as given in books the intellect is only cultured, while by digging out those facts through Tapascharya both intellect and spirit are cultured. So long there are two, heart and mind, and they are not made to unite, one portion of mind which we call Satva only shines which is before the sun, and the rest which is covered by Rajas and Tamas remains in the dark. Through Yoga practice mind unites with the heart and there is full blaze of illumination. The best course to unite the mind with the heart is that one should follow the whispering from the heart. After some practice the mind will merge in the heart. Somewhere total eclipse is also visible where the darkness of ignorance like the earth comes between the Sun and the Moon. This is why Hindus regard the days of Eclipse inauspicious and impure. The darkness caused by the eclipse also affects the intellect. Darkness and ignorance are one and the same thing, the difference being only in the standpoint of observation. What we in the *outside world* call *darkness* the same we call *ignorance* in the *world within*. Ignorance is the only weakness, is the only disease and is the only horror. To rent asunder the veil of ignorance the darkness, the Tamas, Yoga practice is permitted only in the dead of night and prayer only is allowed on the days of eclipse and no other work.

We cannot see all this unless and until we work with the laboratory of the body. Modern science must take its refuge at the feet of the Indian Yoga Philosophy, if it wishes to proceed further towards the goal which it has marked out, or it must revert and muddle the whole thing, just as when the current of river is obstructed its crystal water gets muddy. The same is true with the current of ideas. If the ideas are not brought into practice, in course of time they get muddy and subsequently perish. If it is desired that they should flourish they must have a proper exit in due time.


Criterion of truth is Truth itself.

[We wish authorities were cited in support of the statements made in the name of Yoga philosophy. Ed.]

A VISITOR'S REFLECTIONS

By

Swami Jnanananda

 ON my return from Gurukula College I spent the evening at the famous bathing ghat at Hardwar. While there some one asked, "When do you think India will get Swaraj? My reply was, "What will a blind man do with such a beautiful picture?" By this I do not mean to deny you the liberty which I as a Britisher love so much. My answer was to a particular individual but I have another reason for mentioning this incident. Today, with the newspaper full of only one phase of the political struggle the public are apt to forget the great and essential work you are undertaking in educational progress. A successful

merchant can expand his pride by spending a lac of rupees on some great work of art but the real owners of that picture will always be the artists of the world. It is here that we realise the vital necessity of schools and colleges like your Gurukula. Whatever the outcome of the present situation it is the youth of India who will have to shoulder the responsibilities of the future. But unless they can be artists in their appreciation of these responsibilities, Swaraj or any other raj will be meaningless.

The country has been so accustomed to form its scholastic conceptions from Mission schools and Government institutions that a visit to your college would be a healthy stimulus. Its vast grounds amidst such scenic surroundings its excellent and commodious buildings-all breathe the idea of some definite plan which seems to pervade the whole atmosphere of Gurukula. I feel that youth is being offered all that he could desire to build up his hopes and character. Here at least is one place where India is striving to emulate the best in an English Public School and at the same time interpreting that best in the music of the ancient and glorious spirit of the East.

If you have not yet decided on a motto for the Gurukula let me offer you the translation of my own school crest, "Having been advised, we still strive to do better."

CONTEMPORARY THOUGHT REVIEWED.

PREMONITORY DREAMS

One evidence that points to the existence in man of a nonmaterial substance which philosophy terms "soul" is the occurrence of premonitory dreams, dreams i.e. which depict a future happening. Sylvan J. Muldoon considers the subject in *The Occult Review*. Some of his observations are:—

We often dream of things occurring, and awaken a moment or several moments *before* they occur. One could cite hundreds of such instances. Is this not because the mind, during sleep was registering thoughts which were a moment, or several moments, ahead of time? The following is a rather interesting case.

About two weeks ago I dreamed that the fire-alarm was sounding and that F. M.'s house, about a block from my own, was ablaze. I immediately became conscious, and as I did so my wife also awakened, startled. Telling her of my dream, I was surprised to hear that she had just had the same vision, and, although it was after 2.30 a.m., we lay for fully an hour discussing the telepathic significance of this incident. Then the fire-alarm actually *did* sound, and there *was* a fire at F. M.'s house; so insignificant a fire, however, that it was extinguished before the firemen arrived. Yet the fire could not possibly have started until long after the dreams, and it meant nothing in our lives.

In the examples just cited, as in most prophetic dreams, it will be observed that while the essential features of the coming event were foreseen, the details were only partially correct. It appears that while the mind is capable of moving ahead on the fourth dimensional chain of thought, the impression which the somnolent consciousness registers there is often distorted more or less by the imagination.

Of course, we have imagination in dreams: when the impression is not worked upon by the imagination the depiction is quite accurate;

but when both imagination and relative thoughts are aroused by the impression (as they are very likely to be), the vision may be distorted and only partially correct or symbolical.

Some dreams are so fantastic, preposterous and ridiculous, that common sense tells us that they are mostly products of the imagination; yet it is a fact that in just such a dream a streak of prophecy may often be found. By this I mean that amid the most nonsensical dream events some incident, object or character may be foreseen.

Not all prophetic dreams are of a sober, matter-of-fact type; they can be ridiculous in the extreme, yet carry a streak of prophecy. From my notebook I set forth such an account.

The lady (who gave me the account) dreamed that her husband had bought a new stove, and that all her neighbours turned out to help the dray-man get it into the house. as it was a very large and peculiarly shaped stove, such as she had never seen before. One preposterous thing after another happened. First there were many persons helping, then there were none, then she was lugging it alone, then the stove turned into a barrel and she stood by brushing flour from her clothing, etc.—a typical nonsense-dream too long and meaningless to detail fully here.

A few days later the lady was visiting a friend, who showed her a stove she had just uncrated—the very large, peculiarly shaped stove she had seen in the nonsensical dream, a stove such as she had never seen before, except in the vision.

Maeterlinck, again, tells of a prophetic dream, the full details of which would be irrelevant here, in which he saw something that looked like a motor-bus drive up to a church. A young man hopped on, and the conveyance started off most haphazardly—leaped like a kangaroo, made a frantic turn, and then fell over, injuring the young man.

A month later Maeterlinck learned that the young man (of the dream) had been injured while turning a corner in his own car. The accident had occurred two days after the dream. Who would not call a dream nonsensical—in part, at least—wherein a sort of motor-bus jumped along like a kangaroo? Probably we often dream of events

which will occur in the lives of others, and never learn that they actually do occur.

While, as I have already stated, prophetic dreams concern themselves in the majority of cases with insignificant events, I believe the premonitory dream of a dire event is retained more vividly in memory because the impression of a death, an accident, or the like, naturally will excite and arouse the somnolent consciousness more than an impression of an ordinary event. This, too, may account for the fact that many persons seem to remember only those prophetic dreams in which something dire is foreseen.

Without a doubt, past, present and future thoughts are pouring through certain ramifications of our minds all the while we sleep, for we are constantly recalling dreams which we did not remember up to the time of recalling. Another proof of this is that if one is aroused quickly from sleep, one will immediately realise having had a dream.

The recalling of a dream (not necessarily premonitory) comes about usually through relativity of thought, or impressions. During the day we will see or hear something which relates more or less to something in a dream we once had (but did not know we had it) and immediately the dream is brought up into the consciousness.

For example, I went to my dresser-drawer a few afternoons ago to get a handkerchief. As I picked it up and saw its whiteness, I instantly recalled that the night before I dreamed of sorting over handkerchiefs for the washerwoman. Often, during the day, a mere spoken word will relate casually to some incident in a forgotten dream, and the dream is brought into the consciousness at once.

We seem to possess both a conscious memory and an unconscious memory, and frequently dreams, impressed on the unconscious memory, through association of ideas are brought into the consciousness. I have had, and I know others who have had, dreams in which a certain thing seen recalled a prior dream; and I knew in the immediate dream that I dreamed the prior dream!

MAN AND WOMAN

H. Ernest Hunt contributes a thought-provoking article entitled "The Woman in Man" to the above journal. He differentiates between the functions of the two sexes and urges an earnest plea for preventing the unsexing of either. Each has a mission of its own which it can fulfil best by remaining supplementary to the other.

The conscious mind operating the senses is primarily acquisitive, and its purpose is to get things; but it cannot hold them because it must always be off about something fresh. The receptive and retentive part of mind, in which is stored all knowledge which the senses bring in, is the subconscious. What the one mind gets, the other keeps and holds. The conscious mind plays the part of the husband who flies around and brings his valuables or his rubbish home, leaving them for the lady of the house to tidy up or put away. Incidentally the subconscious is busy about this spring-cleaning habitually every night, and thus when we take our peck of troubles to bed with us we find them cleared up, straightened out, and reduced to proper proportions by morning. So this conscious mind is ever active during waking hours; while the subconscious is by contrast of a passive disposition; the one is naturally a roamer, the other a homekeeper.

The conscious mind is predominantly intellectual, as distinct from the specifically emotional nature of the subconscious; the former represents the head and the latter the heart. They are the Wisdom and Love of the Scriptures, and they meet together—for a purpose. Intellect alone is cold as ice, but the emotion warms; and the result is an equable temperature suitable for the germination of happy issues. Very rarely do we get pure intellect in our judgments, for these are nearly always and almost inevitably affected by the feeling element; there is very truly in mind a "petticoat influence," as there has ever been in the world of affairs.

The mentality of the consciousness is of the penetrative order, critical and quizzical, but that of the subconscious is more receptive and content to follow a lead. The conscious mind can reason inductively,

from facts up to general principles, while the deductive type of working is more characteristic of the subconscious; thus the consciousness is more ready to deal with principles whilst leaving the details to the tender mercies of the subconscious. May we not suggest that this points to the normal leadership of the male, and that in spite of brilliant exceptions the natural female prerogative is to follow? Man seems by nature more given to original work, while woman's sphere seems to be more appropriately filled with imitative tasks.

This relationship of active and passive is further reflected in the "doing" of the male and the "being" of the female, the working and waiting, a difference based upon a fundamental connection such as exists between the major and minor scales in music. This is also found paralleled in the contrast between the electric, energetic, sparkling, explosive, and the magnetic, retentive holding, and enduring side of things. Does not this also appear in the love relationship, wherein as the poet has it, "love is of man's life a thing apart, 'tis woman's whole existence"? Does not the woman hold and keep on holding on, enduring to the end, when the mere male would probably have long thrown up the sponge?

SUBJECT AND OBJECT.

Thus G. R. Malkani in *The Philosophical Quarterly*.:—

Mr. Bradley, commenting upon the articles of Professor Ward referred to above, definitely draws a distinction between consciousness and experience. According to him, "the form of consciousness seems in hopeless contradiction with itself." * It is not consciousness therefore but experience which is the fundamental fact. He says, "Now consciousness, to my mind, is not original. What comes first in each of us is rather feeling, a state as yet without either an object or subject." † And what is feeling? 'It is immediate experience without distinction or relation

* Mind, vol. II. Consciousness and Experience, p. 212.

† ibid, p. 212.

in itself. It is a unity, complex but without relations. And there is no difference here between the state and its content, since, in a word, the experienced and the experience are one." When it is urged that "consciousness at all events at a certain stage exists," Mr. Bradley expresses his inability to deal with the question "how the transition is made from feeling to consciousness". He nevertheless makes the significant remark. "An experienced relation seems to involve an experienced whole, but this whole is at once supplied by feeling. For consciousness is superinduced on, and is still supported by feeling; and feeling is itself an experienced whole."

It appears to us that Mr. Bradley is here confusing sensation with feeling. But let us suppose that he is right, and that feeling is the primary fact. Now there is no doubt that psychologically feeling is subjective; it is a form of experience which does not imply an "other"; we cannot distinguish feeling from that which is felt. But this is quite different from saying that it is the experienced whole on which the duality of consciousness itself is superinduced. Feeling implies a feeling subject, and it is objective to the subject which feels. Mr. Bradley however gives us the astounding proposition that "the real subject is always felt."* We may ask, by whom is it felt? And is there any meaning in speaking of "the real subject" when there is no subject to feel,—when all that there is, is feeling? The fact is that if feeling is itself the whole, there can be no question of any experience, or of feeling itself; these will be meaningless terms.

The most powerful objection against presentationism is that it explains away the subject, and regards presentations as virtually all that there is. Mr. Bradley who vigorously attacks presentationism, has himself fallen into the same error of explaining away the subject. The fact is that the subject-notion can never be derived from something that is more primordial. It is as primordial as experience itself, although we come to recognise it explicitly only at a much later stage. All experience whatsoever implies the duality of subject and object.

EAST AND WEST.

Glenn Frank writes in *Prabuddha Bharata* :—

West and East alike stand to gain from a cultural audit of Occidental and Oriental civilizations. Concern with the civilizations of the East is more than an academic question for Americans. For aside from the world-economics and world-politics aspects of the existing West-East tension, we are forced to face this question : Shall the future of America be dominated by the spiritualism of Eastern civilization or by the materialism of Western civilization ? Or shall we seek to effect a merger of the two, achieving spiritual power in the midst of material prosperity ? It is, I think, along the latter line that mankind stands to gain most. And this means that Occidentals and Orientals must turn their attention to a cultural audit of their divergent civilizations, and undertake mutually to enrich their selective sense as they attempt a synthesis of the best of both. Only so can we break down the Occident's scepticism of Oriental values and the Orient's scepticism of Occidental values. In the absence of a vital and vibrant adventure in comprehension, the man of the dreamy and sometimes dirty East will remain unconvinced that the clean and commercial West has found the key to the complete life. Difficult as it may be for us to realize, the Oriental sees in his dreams and in his dirt a bit of divinity he cannot see in our busy and bustling habits, our swift and sanitary civilization.

Western civilization has long been identified, in the popular mind, with the motor type of man, the man who runs oftener than he reads and acts oftener than he thinks, the man who must go outside the frontiers of his own mind and spirit to find either the world of reason or the world of recreation, the man who is externally rich but internally poor.

Eastern civilization has long been identified, in the popular mind, with the meditative type of man, the man who sits and thinks more than he either runs or reads, the man who has brought both the world of reason and the world of recreation within the frontiers of his own mind and spirit, the man who is externally poor but internally rich.

In the evolution of our American social order these two men are competing for our allegiance. We cannot afford to sell out to either. Each has something to contribute to the future. The Eastern ambition for spiritual perfection is undoubtedly a higher aim than the Western ambition for material prosperity, but a study of the Oriental leaves me with a haunting sense that there is something missing in the wisdom of the East. I am afraid the Easterner all too often dodges the facts of life when he should dominate them, running away from the world in order to be good. Does this lead either to the highest goodness or to the highest efficiency? When West and East sit down to the mutual making of a cultural audit, I think the Oriental and the Occidental will come to agreement that it does not.

The brooding Oriental and the bustling Occidental are alike only half-men. If we could only contrive, alike in West and East, to combine in our personalities the qualities of a successful American and the qualities of a saintly Indian, we might at last master the secret of complete and creative living. The mere fact that materialistic America has more bath tubs than meditative India does not necessarily mean that India has found the only key to the complete and creative life or that America will necessarily be the breeding-ground of a new humanity. Each is fumbling at the gates of life with a half key. It is all right for the Indian to bathe in thought, but the American might be an even better man if he would only think in his bath.

The existing tension between Western civilization and Eastern civilization challenges the citizens of both to develop personalities with a double genius for the spiritual and for the practical. And I am happy to share in the inauguration of a society that is dedicated to the method of comprehension rather than the method of conflict in facing this issue.

EDITORIAL REFLECTIONS.

BUDHISM AND VEDICISM

IT was the writer of these lines who about 15 years back first propounded the view that Lord Budha was a believer in God, Soul, the Vedas and the various vedic sacraments and that present-day Buddhism was as remote from the personal religion of the Budha as present-day Brahmoism is from the personal religion of the founder of the Brahmo Samaja—Raja Ram Mohan Roy. At that time the greatest exponents of the contrary view that the Lord was a Spiritual Nihilist were Dr. and Mrs. Rhys Davids. It is a gratifying fact that the view that was jeered at by contemporaries is gaining more and more adherents as scholars are concentrating more and more on the earliest Pali records of the Buddhist religion. Dr. Mrs. Rhys Davids contributes an interesting article on "Rebirth in the Pali Scriptures" to the September issue of "The Calcutta Review" In this article the learned scholar comes to the following conclusion:—

"We shall have sought, underneath the upper crest, for the remnants of a great world-gospel, bringing a new message for the man of the more that is in him and awaiting him; a message that he, being by nature and ultimately one-who-is-becoming, calls as his birthright for not one world, not one life, or life-station, but for many worlds, for many stages and platforms in his way-faring; a message which bade him in that wayfaring ripen and realize all that lies dormant in his nature: a message which bade him not shrink him in any way from the Vistas of Bhava's; in that *by way of them* he will in time come to conceive and to word, and ultimately to know That whom now he worships as ineffable, inconceivable."

This is essentially a theistic view and not the view of Spiritual Nihilism, the view that "man" ceases to exist at death and what is rebirth is the embodiment of Karmas and not the assumption of a new body by the same man. Modern Buddhism denies the theory of man's survival after death. The following observations reinforced by quotations which Dr. Davids gives from the Buddhist scriptures prove to demonstration that the Lord believed in survival after death of the essential man or the soul.

(1) "Recollection of it (rebirth) by a few abnormally developed persons is called 'recollections of former *residings*' (*pubbe-nivesa-nussati*).

(2) Death is often carefully attended to as the breaking up (*bheda*) of the *Kaya*, a word which may equally mean body, and concrete "frame" or "group". The laying down of this, the taking up of another also occurs "

(3) That it is a given man or woman who lives on, when the temporary body is discarded, is nowhere referred to as other than to be understood and accepted. There may have been change of name, both in reappearance on earth and in immigration into another world; the commentaries give instances; but the man, although in process of becoming, does not lose identity. This is consistently shown in one Jatak after another, when the teacher is said to "connect" the story with the present. "A was X, B was Y but C, was just I" (*aham eva aham*) and in the suttas: "was than that Brahman Chaplain ! I was then that young Jotipala !".....emphasis and herein attains its limit in the following : "Now it may seem to you, Ananda, that at that time Jotipala was a different person. But you should not look upon it like that. I at that time was Jotipala "

THE HINDU DISCOVERY OF AMERICA

It has been held by many competent Indologists that it was the ancient Aryans who first discovered America and colonised it. It would interest our readers if we summed up the evidence on this point. We are indebted to Mr. Coleman (Hindu Mythology page 352) for the information that Baron Humboldt, the German scientist of world-wide reputation, describes the existence of Hindu remains still found in America. Mr. Hardy in his "Eastern Monachism" corroborates this statement and adds that the ancient edifices of *chichen* in Centerl America bear a striking resemblance to the topes of India. Says Mr. Squire in his "Serpent Symbol," "The Buddhist temples of Southern India and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society and the numerous writers of the religion and antiquities of the Hindus, correspond with great exactness, in all their essential and in many of their minor features, with those of Central America. The Mexicans worshipped a deity with a human trunk and an elephant's head and Baron Humboldt is rightly of opinion that "it presents some remarkable and apparently not accidental resemblance with the Hindu Ganesh." In regard to Peruvians Sir William Jones says:—"Rama is represented as a descendant from the Sun, as the husband of Sita, and the son of Kausalya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their festival Ram-Sitva, whence, we may suppose, that South America was peopled by the same race who imported into the farthest parts of Asia the rites and the fabulous history of Rama." The Honourable Alex Del Mar President of the Latin-American Chamber of Commerce New York in an article printed in the September issue of the "The Indian Review" Madras develops the same theme. Excavation in America,

carried on in November 1841, near the intersection of Fifth and Mound streets Cincinnati, Ohio had led to the discovery of a curious tablet of the American Mound Builders. This has lately been recognised as a *Calendar Stone*. Some of the mounds discovered measure from ten to twenty feet high and are about four miles long. These works, according to Mr. Mar, belong to the 13th century B.C and he is definitely of opinion that the arts and religious ideas of the builders were evidently brought from Hindustan. Besides this several images of Krishna have been found there. As regards the image, the writer says:—
 “It is really the most important one, because, it is engraved on a tortoise-shell of an indigenous species and therefore was probably executed in America by a Hindu artist. The slim waist, crossed legs,—the triple lines of garters or anklets are very different from the costume of any North-American and indicate a Hindu origin. The girdle and above all the Swastika of the same material found with the statues afford strong evidence of Hindu communication and influence. The relic was dug in 1852 from the Big Toco Mound in Monroe Country, Tennessee by Mr Eimmart of the U.S.” Bureau of Ethnology.....Dr. Wilson (of the U.S Nat History Museum Smithsonian Institute Washington 1896, certifies that “there can be no doubt of the authenticity of these objects, nor any against their having been found as stated in the labels attached”

All this testimony is admirably summarised, in Mr. N. B. Pavgee's latest work “Vedic India”

MORAL DECLINE IN THE OCCIDENT

Miss Mayo, the accredited and hired agent of the diehards in England, wrote a prurient book on India in which she tried her utmost to revile Indian leaders and traduce the Indian character. The conclusion at which she arrived

was that one reason why India was unfit for Home Rule was that sexual morality was low in this country. Of course this is a contemptible lie. In India extra-marital intercourse is regarded a moral offence of the deepest dye and no man guilty of it can occupy a position of honour and esteem.

But what about the country some unworthy and unrepresentative representatives of which hired this unscrupulous woman to indite the infamous libel on India? A conference of leading ecclesiastics was held at Lambeth and was presided over not by an irresponsible heeling like Miss Mayo but by the Archbishop of Canterbury, the head of the Established Church in England. An encyclical letter signed by the President and the Secretaries has been issued to the faithful. The letter says *inter alia*:—

Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement.

Such a terrible indictment drawn up by persons so eminent and responsible must open the eyes of all thinking-Englishmen and must lead to heart-searchings; moreover it should wean the die-hards from the arrogant mentality which is their besetting sin and which, as much as anything else, is responsible for the bitter tension between England and India. The following resolution passed by the conference is also significant:—

Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of consequences, the Conference presses for legislation

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forbidding the exposure for sale and the unrestricted advertisement of contraceptives and placing definite restrictions upon their purchase.

The use of contraceptives proves that modern civilization is moribund and its collapse has commenced. All social structures are sustained by the voluntary self-control of their constituent units. The present day civilized man is losing self-control. He cannot control lust and, for this reason, he is out to desecrate the holy temple in which are conceived and nourished the sons of God before they see the light of the day. A woman is essentially a mother—potential or actual. A childless woman, unless she finds another healthy outlet for the manifestation of the latent motherliness which constitutes a woman's charm even when she is a baby in swaddling clothes, is a miserable being that encumbers mother earth and generates an atmosphere of vile calumny and uncharitableness of thought and feeling. Contraceptives are meant to convert a potential mother into a demon afflicted with barrenness. Even beasts sense that the purpose of sexual congress is procreation and indulge in it only in the mating season. The human being, whose self-control is lower than that of beasts, is a devil-incarnate and is undermining the very basis of civilized existence. Just as a machine, that has been tampered with, either ceases to function or functions only perfunctorily and its output of work is most inferior, so a woman whose reproductive organs have been mishandled is reduced either to barrenness or brings forth sickly licentious and inefficient offspring who further increase infant mortality, sickness, licentiousness and crime. The only remedy for this fatal attack upon the foundations of civilized society is a vigorous campaign designed to bring home to the western mind the efficacy of Brahmacharya and other life-giving and vital precepts of the Vedic Religion.

THE COMING CENSUS AND CASTE

Hereditary caste is no part of the ancient Vedic religion. It is a latter day innovation. The ancient Varna Asram Vyavstha was based upon the principle of effective and scientific division of labour effected after a psychological and close study of the mental and moral aptitudes of individuals composing a society. A person naturally inclined to accept no values in life that were not moral, to seek not for bodily comforts but for intellectual joys and spiritual beautitude and to seek egoistic gratification in altruistic activity was classed as a Brahman (or in Plato's language a "guardian") and entrusted with the supremely responsible task of steering the ship of state clear of all moral pitfalls.

Similarly a person who was brave and could willingly risk life and limb for the sake of glory which falls to the lot of all who would defend the weak and the oppressed, was classed as a Kshatriya (or an "auxilliary" in Plato's phraseology) and those who were natuarlly fitted to exploit the resources of nature for the good of society and for their own gain in the form of increased bodily comforts and sensuous gratification were classed as Vaishyas. They were the people *par excellence* who were guided by disinterested Brahmans and protected by righteous Kshatriyas and served by Sudras i.e. unskilled labourers who were unskilled not because they were not taught but because they could not or would not learn any work requiring skill. The present-day hereditary caste is not Vedic Varn-Vyavastha just as the present-day Hinduism is not Vedic Dharma. Present-day caste must go just as present-day Hinduism must go. But just as present-day Hinduism has not only to be killed outright but also to be replaced by Vedic Dharma so the mere disappearance of caste will not decrease the number of misfits in society because

indiscriminate marriages without an expert examination of the psychic and physical characteristics of the parties with a view to unite in wedlock only those that are each other's *alterego* will lead to chaos and social disruption. It is, therefore, essential that simultaneously with the crusade against hereditary caste organised efforts must be made for the classification of men and women into Brahmans, Kshatriyas, Vaisiyas and Sudras by a bureau consisting of experts in applied Psychology. The Jat Pat Torak Mandal of Lahore has submitted a memorial to His Excellency the Viceroy of India praying that during the coming census operations no body should be compelled to have his caste recorded if he does not believe in caste.

We regard this memorial unnecessary. We agree with Mr. Jayaker that there is no law which can compel a man, who does not believe in caste, to disclose and have recorded his father's caste. We refused during the census of 1911 and also the census of 1921 to have our caste recorded and the eumerater was absolutely helpless. We had occasion to appear as a witness in a case and there too we refused to have our caste recorded and the presiding magistrate did not object.

We, however, sympathise with the object of the memorialists. We know that the leading lights of the Mandal are out of sympathy with the social ideals which the sages of yore evolved and which modern Europe welcomes and are engaged in purely negative activity, which perhaps does more harm than good. All the same time we fully associate ourselves with the following suggestion which our esteemed and beloved friend Pandit Bhagvan Das (who, though his father styled himself a Vaisya, is regarded a true Brahman by us) has offered to the Mandal :—

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I am in sympathy with the idea underlying the statement published by the Jat Pat Torak Mandal regarding the non registration of caste in the returns of the coming census. But I should explain that while I think that 'caste by heredity' must go, I believe strongly that 'caste or class or order by profession or vocation' should be instituted, with due regulation, for the purposes of a systematic and proper social organisation, without which the solution of the political and economic and other problems that are now vexing humanity is not possible.

I would therefore prefer that persons earning their livelihood (1) by the 'learned professions' should return themselves as Brahmans, (2) by land holding or executive services as Kshatriyas, (3) by agriculture, cattle-keeping and trade as Vai-shyas, (4) 'unskilled' private service or labour, as Shudras. But if this be not possible, the simple omission of caste is best.

THE GURUKULA SAMACHAR.

THE VACATIONS

This time the University was closed for the long vacations on July 9th and re-opened on the 9th September. During the vacations many students went home, some stayed on in the Ashram and a considerable number devoted themselves to national service.

THE STAFF

All the members of the staff have returned to duty after recuperating their health and are doing their work with their usual zeal.

THE NEW BUILDINGS

The work of construction is proceeding apace. The hospital building will also be constructed in a month or two. Funds are urgently required and those who have promised donations must pay up soon so that the work of constructing College buildings may be taken in hand.

TWO SAD DEATHS.

Of the group of students that engaged in national work two breathed their last under pathetic and almost tragic circumstances. Sarva mitra, one of the most brilliant students that have ever joined the Gurukula and captain of the University, did his allotted work so zealously and untiringly and with such unparalleled devotion that he neglected his own health and fell a victim to cholera. The leading physicians of Roorkee did all that was humanly possible to restore him to health but the fates had decreed otherwise and had reserved for young Sarvamitra a martyr's crown. He was cremated amidst almost royal honors. The funeral procession was the largest that ever passed through the streets of Roorkee during recent times. His untimely death has cast a shadow over the university and he is mourned tearfully wherever there is a single Gurukulite. His loss is irretrievable but the sole consolation is that he will return to the Gurukula to complete his life-mission which the Gurukulites know was glorious. He lived a Brahmchari and died like a true Arya. May the Lord give us strength to bear this unbearable loss.

Another young student who contracted disease at the post of duty but died in the Gurukula was Satya Bhushan. Satya Bhushan was an unassuming amiable young man. He had a pleasant smile and a loving look for everybody. His death is universally mourned.

The colleges were closed for two days and it was resolved by the Kul Sabha to hang up the portraits of these young men in the library. After two days the colleges resumed the normal work of the term under the shadow of tragedy.

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अथर्ववेद का सुबोध भाष्य ।

द्वः काण्ड छपकर तैयार हैं ।

प्रत्येक सजिल्द काण्डका मूल्य २) और डा० व्य० ॥) है । डाक व्यय सहित मूल्य भेजकर पुस्तक मंगवाइये ।

प्रत्येक काण्डके बिना जिल्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

यह भाष्य इतना सुबोध है कि बिना संस्कृत जाननेवाले भी इसको पढ़ कर समझ सकते हैं और वेद के उपदेश का गंभीर रहस्य जान सकते हैं । आप पढ़ेंगे तो आपको निःसन्देह बहुत आनन्द आवेगा । नमूने के लिये एक दो काँड मंगवा कर देखिये ।

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AND
GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

OUR PRAYER III B.
Prof. Lalchand M. A.

THE COMMONWEALTH
OF KRISHNA

Pt. Chamupati M. A.

THE TWIN-GODS ASVINS
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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—MANU.

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OUR PRAYER. III B

ओ३म् भुवः पुतातु नेत्रयोः ।

LORD, thou art omniscient and remover of afflictions, purify my eyes. In the word Bhuvah we are to find a remedy for the impurity of the eyes. Our vision is blurred, we do not see the truth of things; and consequently we suffer. All sin and suffering are rooted in ignorance. Let us pray to God who is Knowledge to manifest Himself in our eyes, so that we may be able to see with discrimination and distinguish the right path from the wrong, the substance from the shadow, the genuine from the counterfeit.

Bhuvah means knowledge, also remover of affliction. As I slowly pronounce the word Bhuvah and think of its profound significance, it appears to me as if a resplendent and glorious sun shines forth radiating light and health and bliss. But this is no physical sun, whose glory we behold everyday. It is the Knowledge aspect of God Himself—an aspect the contemplation of which removes afflictions and purifies the eyes.

Knowledge may be secular or spiritual. Secular knowledge enables us rightly to deal with men and things, to save ourselves from pitfalls, to ward off dangers, or coolly to face and conquer them, to keep body and mind efficient and prosper in the world. All the arts and sciences ordinarily taught in schools and colleges may be classed under secular knowledge. If as students we have not been merely idling away our time, our education may, *if we so will*, ensure us against many risks that arise from ignorance and enable us to deal rightly with the troubles that assail life.

Many students learn their lessons like parrots and pass examinations by vomiting in the examination hall all they have hastily swallowed during the preparatory leave. How often the examiner wonders at the answers given, because they are altogether beside the point—the examinee being more anxious to impress the examiner with the mass of learning he has memorised than to write sense and be relevant.

But there are others who, as they go along, try to digest and master all they read. Such grow from day to day in intellectual stature. Culture is stamped upon their very appearance. Keen intelligence beams from their eyes. You at once feel, however poorly dressed they be, that they are above the common herd of men. A sense of discrimination is de-

veloped in them. They discern the true from the false. Their taste is developed and they are attracted by what is really good and beautiful and repelled by what is bad and ugly.

With sharpened intellects and developed tastes we become fitter for spiritual knowledge. Spiritual knowledge may be defined as a knowledge of the indwelling spirit that pervades and vivifies the universe. The path that leads to it is beset with grave dangers and insuperable difficulties and none but heroes venture on this path. The higher the prize the harder to win it.

"Sharp as the edge of a razor and hard to tread is the path of virtue, say the sages."

Dazzled by the glamour of this world we forget the Eternal Reality that dwells behind the scenes and become hopelessly and inextricably entangled in the alluring meshes of *Maya*. How shall we cross the ocean of *Samsara* and be free for ever from pains and afflictions. Tempted we sin and sinning we suffer. How shall we then resist temptations and end both sin and suffering?

By accustoming our eyes to the truth of things. By washing them with the lotion of knowledge and clearing off the mist which blurs their vision. Knowledge means knowing things as they are, and not forming imaginary erroneous conceptions of them. It is easy steadily to observe and correctly to know the truth of things that do not tempt or ruffle our mind, *not* so with what allures and upsets us. Without pausing to discriminate between the pure and the impure, the hurtful and the beneficial, the true and the false, we are carried away by our first impression of what tempts us and we don't question its correctness. Even doctors, who have dissected scores of bodies and seen with open eyes the

not very attractive contents of the human system, behave like ordinary mortals in face of temptations. Scientists become unscientific and wise men become fools when temptations confront them. Why? The eyes have not been accustomed steadily and scientifically to examine what captures the heart and discern the dirt that lies concealed.

The steadiness required for the purpose comes by the practice of concentration or Yoga-abhyas. As control over the mind increases, mental perturbation consequent upon the sight of temptation decreases and lasts for a shorter time, the mind soon after recovering its equilibrium.

But the experience of Sadhaks shows that very helpful though this scientific attitude towards temptations is as a first step in remedying mind's helplessness in face of them, it is not always an un-failing remedy for the ignorance of the eyes. A higher knowledge is to be gained before peace can be obtained. To know matter is good, but to know the spirit is better and consciously and constantly to live and move and have one's being in God—this is best, and this is Brahmcharya. A Brahmchari alone can aspire after the highest knowledge. Nachiketa spurned away the enticing sexual pleasures that were offered to him and won from the stern Yama the prize of highest knowledge.

What is this highest knowledge? It is a ceaseless consciousness of the omnipresence of God, the just and merciful creator and ruler of the universe? Without His grace none may obtain this knowledge, but to win His grace, constant and tireless and fervent prayer and aspiration are indispensable.

To him who is present alike in our eyes and in the temptations, we pray passionately for purification and illumi-

He is in our soul, in our eyes. He is in the universe animate and inanimate about us. If he were not present in the eyes, how could we see? If He were not present in the universe, what would we see? Does not He, the glorious one behold through each one of us, and therefore through myriad eyes, His own refulgent glory illuminating the material universe? As a son asks his father to lend him his telescope so that he may enjoy the landscape, so should we pray to our Omniscient Father, to lend us for a while His knowledge; so that with knowledge-purified eyes we may admire and adore the 'ashtamurti' God, the God who reveals to our wondering senses, Himself shall we say, or his wonderful workmanship, through earth and water and fire and air and ether and sun and moon and soul. To the poet and the devotee nothing is commonplace. Every sight and sound and smell, every taste and touch brings divine delight, joy of mysterious contact of the finite with the Infinite, of the soul with God.

यही आशिकों की नियाज़ है, यही दिल जलों की नमाज़ है ।

जहाँ देखा यार का नक़्शे पा पण सिज्दा सर को झुका दिया ॥

Call it prayer or worship as you like, but this is all the lovers do—wherever they behold the print of the Beloved's feet, they bow down their head in adoration. (A few years ago I accompanied by a Sanatanist friend went to Badri Nath to stay with the late Swami Siya Ram ji Maharaj during the summer vacation. On the way I had to pause in many places enthralled by the bewitching beauty of leaf or branch, or bud or blossom, or struck by the sublime and austere majesty of some lofty mountain peak. My unpoetical but orthodox companion moved on indifferently, stopping only where some stone or uncouth idol had been set up by some pujari, to offer his one pice there. I related the whole

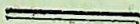
matter to Swami ji when I reached my destination. Then Swami ji quoted the above couplet, which I at once took down in my note book)

A devotee needs no intoxicants. As often as and where-soever he beholds the marvellous art of God in nature, he is drunk with delight, his breath is held in suspense and he enjoys union with the Almighty Father. In ecstasy he exclaims.

लाली मेरे लाल दी जित देखां तित लाल ।

लाली दूँदन मैं गई हो गई मैं भी लाल ॥

Withersoever I turn, I meet the effulgence of my Lord. In quest of Light I ventured forth, by light have I been flooded.



THE COMMONWEALTH OF KRISHNA. †

Pt. CHAMUPATI M.A.

I.

Great verily is the miracle of thy favour,
O thou who carriest a heavy burden !
That for a long time to come the land of Bharata
Is today come under my control.

Sisupalavadham XIV. 5.

In these words does Magha, the author of Sisupalavadham, make Yudhisthira address Krishna during the performance of the ceremony of his Rajasuya whereby he was acknowledged Emperor of India. "O thou who carriest a heavy burden!" is a significant epithet. The burden of the commonwealth, of which Yudhisthira was that day the acknowledged overlord, rested in reality on the shoulders of Sri Krishna. The poet, while employing the above epithet, had evidently this fact in view. The commentator, oblivious of this obvious import of the stanza, has placed on the shoulders of Sri Krishna the burden of Lordship (lit. maintenance) of a universe instead of that of managing a simple Samrajya. The poet, while writing the above lines, had before him Krishna, the Prime Minister of Yudhisthira, the builder of Pandava Samrajya, spoken of in the Mahabharata as "the greatest of men"* while in the eyes of the commentator was Krishna, the Avatara of Visnu, the Lord-God of the Universe Himself. Which of these two significances is more apt,

† A part of the author's introduction to his forthcoming Hindi book 'Yogeshvara Krishna' translated from the original.

* Mahabharata Udyoga Parva vi. 14.

more true to the occasion, which of the two burdens is the more worthy of finding spontaneous mention in an outburst of heartfelt gratitude may be left to the critical acumen of the reader to decide. The beauty of the stanza lies in this brief vocative "O thou that carriest a heavy burden!". In this phrase of seven words (in Sanskrita of six syllables) is contained the whole substance of Sri Krishna's life.

The story of the Mahabharata begins with the unhappy birth of the Pandavas. After a description of their eventful though disastrous youth, it ends, according to a rule laid down by Indian poets that the end of a poet's plot should always be happy, in the establishment of their commonwealth. The *Asvamedha* of Yudhisthira, signifying the recovery of his lost empire, is a fit occasion for the happy ending of the Mahabharata. It is its *iti shrih* "auspicious finish."

Before Yudhisthira, Jarasandha was the emperor of a great part of India. His empire was based on sheer force.* His aim it was to obliterate variety of administration in India. That India should be parcelled into small states, and that each of these states should have its own form of government was to him an abnoxious anomaly. Eighteen dynasties of Bhojas he entirely uprooted.† Instead of the Sangha, an oligarchic federation, of Yadavas, he established in Muttra a monarchy under Kamsa. He destroyed several republics. He captured as many as eighty-six ruling princes and announced his intention of offering them as victims on the altar of Mahadeva,‡ as soon as the number rose to a hundred.

* Mahabharata Sabha Parva. xv. 18.

† Mahabharata Sabha Parva xv. 25-29.

‡ Mahabharata Sabha Parva xiv 63-67.

Sri Krishna had just finished his education and returned to his father's house when this state of affairs perforce caught his notice. How at this unripe age he, by dint of his superb policy and his never-failing resourcefulness, put an end to the dissensions in his own state, § how by killing Kamsa and repeatedly repulsing Jarasandha he re-established the Saughat Muttra is one of the most interesting, one of the most striking events in the history of the world.

Seeing that the Yadava capital at Muttra, situated under the shadow of the Magadha empire, was not safe, he shifted the seventeen tribes of Vrishnis and Andhakas to Dwaravati, which he thus made their new metropolis. † Freed from all anxiety about his own state, he made it the aim of his life to free the whole of India from the yoke of Jarasandha, and organise it into a commonwealth, an Arya Samrajya, based on the fundamental principle of self-determination and composed therefore of monarchies, federation republics and all other forms of state prevalent in those days in India. This was the "heavy burden" which Sri Krishna undertook to bear, and as he bore it successfully, the poet characterised him as "One who carried a great burden."

The five Pandavas were the maternal cousins of Sri Krishna. He met them first in the forest. Arjuna had, in the disguise of a Brahmana, just won the *Swayamvara* of Draupadi. The repulsed Kshatriyas were bent on doing mischief, when Krishna intervened and assuaged the storm. Sri Krishna was highly enamoured of the bravery of the Pandavas, while his timely help which carried them safe out of a storm of misery, gave rise in them to a sense of implicit trust in him.

§ Mahabharata Sabha Parva xiv 33.

† Mahabharata Sabha Parva xiv 50.

In getting half of the kingdom from Dhritarashtra, in establishing a new capital in Indraprastha, in burning the Khandava forest, and making the whole of that tract fit for human habitation, in short in all their great undertakings of state the Pandavas found in Sri Krishna their never-failing "philosopher, friend and guide." The marriage between Arjuna and Subhadra made this tie of friendship indissoluble. The two friends began to be spoken of commonly as "Two Krislinas".

Yudhishtira now made up his mind to hold his *Rajasuya*. The murder of Jarasandha was brought about without a drop of blood being unnecessarily shed. This glorious achievement was a marvel of Sri Krishna's ingenious statesmanship. The Pandavas forthwith started on *dig-vijaya*. Rajas from all parts of India joined the *Yajna* and acknowledged Yudhishtira their overlord. The names of the states enumerated as those comprised in the commonwealth thus established cover the whole of India from Kandhar in the west to Assam and a part of China in the east and from Tibet in the north to Ceylon in the south. † Thus was the dream of Sri Krishna fulfilled though temporarily.

To Krishna was offered *Arya*, or worship due to the most honorable guest. Bhishma, while proposing him for this honour said in so many words that of the Rajas present none was Krishna's match. And this was just the thing which set the Rajas, as it were, by the ear. Krishna was no King. He was a king-maker. He possibly did not believe in the divinity of kings.* He had himself killed Kamsa.

† Mahabharata Sabha Parva Chapters xxv-xxxii.

* In answer to Bhishma's plea that "the Raja was the highest divinity and that therefore he considered it his duty to remain loyal to him at all costs, Sri Krishna refused to become the ruler of Kamsa and said

while of Jarasandha he had contrived the murder at the hands of Bhima. The rajas of the time were highly incensed at this insolent spirit of a non-*raja*. Shishupala gave expression to his feeling of displeasure in his speech at the conclusion of the *yajna*. In a fit of rage he outstripped all limits of gentlemanly propriety, the penalty of which Krishna meted out to him at once by hurling at him his disc, *Sudarshana*, which at once laid him low.

The *Rajasuya* was over, but the wrath of the rajas, though subdued for the moment, was instead of getting calm, redoubled by the murder of Shishupala. Duryodhna was harbouring his old malice against the Pandavas. He conspired with the discontented Rajas, and held a Sabha. A gambling match was arranged between Yudhishtira and Shakuni, during which the former lost away his kingdom, his brothers, himself and at the end of all his wife. The overlordship of Yudhishtira had in fact been staked and lost when Krishna received his *Argha* and Shishupala his death penalty.

The Pandavas had to go in to exile. For twelve years they could roam about with the knowledge of other people, while during the thirteenth they had to remain incognito. Exile they had undergone before this too. While the termination of their former term of banishment had been in the marriage of Draupadi which had secured them the friendship of Draupada, the end of this latter period of exile was in the marriage of Uttara with Abhimanyu which placed all the resources of the powerful kingdom of Virata at their disposal. The council to recover their kingdom from the Kauravas was held in the assembly-hall of Virata.

had been deserted by the Yadavas when the latter found him deaf to all manner of advice in the interest of the state. (Mahabharata Bhishma Parva.)

Krishna wished to avert war. * Knowing full well that Duryodhana was an obstinate prince and that he was guided by the advice of Shakuni, Dussasana and Karna who would never let him follow the path of right, he went to Hastinapura and stayed with Vidura. Lest people should in the end say that Krishna, though he had the power, had not exerted himself to prevent war, he did his best to conclude a treaty of peace. He remonstrated, he persuaded, he threatened, he upbraided. The result of this whole attempt however was that Duryodhan, casting to the wind all provisions of interstate law began to plan Krishna's capture. † A part of Krishna's Narayana forces was under the command of Kritavarma stationed at Hastinapur. Kritavarma, though he was an ally of Duryodhana, could not swallow an attempt at Krishna's capture. He at once stationed himself with his army at the door of the assembly hall. Krishna, true to the role of ambassador, remained unperturbed. Hostilities would otherwise have commenced there and then. He, however, did not fail to propose to Dhritarastra to make Duryodhana and the triumverate of his wily counsellors to the Pandavas. ‡

The embassy of Krishna failed. War was inevitable. The whole Bharatavarsha, a part ranged on one side and a part on the other, was engaged in fighting. There was terrible bloodshed. All the war-like tribes of India were ruined. On the return of peace Yudhisthira celebrated an Asvamedha. A new *dig-vijaya* took place. During this "campaign of victories" special care was taken not to shed blood. || For royal blood special regard was

* Udyoga Parva lxxxii9-11 16-19.

† Mahabharata Udyoga Parva lxxxvii. 13.

‡ Mahabharata Udyoga Parva cxxvii 48.

|| Asvamedha Parva lxxiv. 7.

shown. † The experience of the Rajasuya had made the victors this time specially cautious. In the beginning of this Yajna, Krishna conveyed to Yudhishtira what he said was a message from Arjuna that this time the fatal item of Argha-dana might be omitted. ‡ This a message in the mouth of Krishna—in reality it was his own injunction—signified the height of self-effacement in him.

The *Asvamedha* was a successful replica of the unsuccessful Rajsuya. On the occasion of the latter Sri Krishna had imposed on himself the duty of washing the feet of the Brahmanas and had recieved *Argha*. In the *Asvamedha* he remained aloof from all such engagements. This betokened his absolute self abnegation, his freedom from all attachment, all association with the fruits of his actions—that spirit of absolute non-attachment viz. which is the central theme of the Gita.

For thirty-six years after the Mahabharata war Sri Krishna was alive. He had freed india from the autocratic sway of Jarasandha and organised it into a commonwealth based on the principle of self determination under Yudhishtira. He saw that commonwealth prospering. This, in a word, was the miracle wrought by Sri Krishna for the good, as they say, of the world, or as we think at least of India, before which Yudhishtira, and as symbolised in him the whole of the land of Bharatavarsha, stood bowing. It in fact stands in that posture still. That was the reason why the poet applied to him the epithet “thou that carriest a heavy burden.” Sanjaya spoke the truth when he said :—

“Where there is Krisna, the Lord of Yoga, where there is Arjuna the Bearer of the Bow, there verily is prosperity,

† Mahabharata Asvamedha parva lxxvi. 2.

‡ Asvamedha Parva lxxxvi. 16.

victory, wealth. There the policy is stable. Such is my considered opinion." Says Bhishma in the Shanti Parva :— " All yogas are comprised under state policy." The word *Yoga* has been used in the Mahabharata to signify 'policy', "device," 'ingenuity'. Krisna himself says :— " *Yoga* is the capability of accomplishing things." Drona said :— "Yudhishthira can be captured by means of *Yoga*, by means i.e. of some ingenious device." In the words of Bhishma, that one *Yoga* which comprehends all *yogas* is State Policy. Of that *yoga* was Sri Krishna the lord, its undisputed master. He was its embodiment. That brought him the title "Lord of *Yoga*." What *yoga*, what state policy could in fact be greater than the establishment of a commonwealth of India? Of this *yoga* the fruit was "prosperity, victory, wealth and the stability of policy." This in a nutshell is an account of the public life of Sri Krishna, which the author of the Mahabharat terms his *yoga*, viz. the establishment of a commonwealth comprising the whole of present India, Afghanistan and a part presumably of China.

“THE TWIN-GODS ASVINS OF THE RIG-VEDA:

A NEW & CONCLUSIVE THEORY ABOUT THEIR IDENTIFICATION

[By V H. Vader M. A. (*Ancient Indian culture*) L. L. B.]

IN this article an attempt is made to place before the readers quite a new theory regarding what the twin deities Asvinau connote in the Vedas. The writer is quite aware of the greatly obscure nature of the gigantic puzzle with respect to the identification of the Asvins with any known phenomena either meteorological or astronomical obtainable in the ancient home of our Aryan Forefathers.

We have approached our subject with an open mind and our constant endeavour has been not to warp any part of this article so as to make it conform to any pre-conceived theory. Our firm conviction is that no ancient legend about an ancient deity, however queer it may appear at first sight, requires any great squeezing of terms, twisting of imagination in order to enable one to discover its real meaning. Our difficulty in dealing with such mythological deities lies as much at least in our ignorance of the peculiar conditions under which they were originally conceived as in the changes they have subsequently undergone owing to what MaxMuller calls putrefaction of language. These conditions are generally four-fold viz. physical, mental, moral and spiritual. For all these a sincere truth-loving student must have an open mind. With the advance of *knowledge*, firmly established theories have been and are being subverted.

In this article we have discussed the real meaning of the twin deities Asvins with reference to the mythologies of the Aryans in India. Now turning to our subject without any further introduction or apology we begin it in the words of the great Vedic Savant of Oxford. Says Dr. Mac Donnell in his Vedic Mythology:—"Though they (Asvinau) hold a distinct position among the deities of light and their appellation is Indian, their connection with any definite phenomena of light is so obscure that their original nature is a puzzle to the Vedic interpreters from the earliest times" (Vedic Mythology p. 47) Dr. Cox also has expressed a similar view and said that "the Asvins have been made the subject of a perhaps unnecessary lengthy controversy."

Even Dr. R. Shama Sastry, one of our most keen-sighted and veteran Vedic Scholars, has recently said :—" It has not however been possible to identify the Asvins with any known celestial bodies " [Quarterly Journal of the Mythic Society Bangalore vol. xx No. 2 p 80]

In order to give a rough idea of the puzzle we place below before our readers the several divergent views of Indian and foreign Vedic savants regarding the identification of Asvins :—All are agreed that the Deities *date from the Indo-European Period* in character though not in name.

No	Name of the scholar	View regarding the identification
1	Bollensen	} The morning or the evening star
2	Oldenberg	
3	Manhardt	

No.	Name of the Scholar	View regarding the identification
4	Mac-Donnell	Either twilight or morning star
5	Bloomfield	Morning & evening stars.
6	Yaskacharya	Twilight before dawn, half dark and half light.
7	Goldstucker	} Twilight before dawn, and half dark. Transition from darkness to light.
8	Myrianthus	
9	Hopkins	
10	Aurnanabha (और्णनाभ)	Light rays
11	Bergaigne	Fire of heaven and of the altar
12	Historians ऐतिहासिकाः	Two pious kings
13	E. N. Ghosh	Two stars of Asvini (L. Aries)
14	Webester	Twin constellation of Gemini
15	Roth	Indra and the Sun
16	Ludwig	Sun and the Moon
17	Hillebrandt	Do
18	Hardy	Do
19	Shama Shastri	Do
20	Vodekov	Rain-giving and dew-giving deities.
21	Goldner	
22	Brunhofer	Succouring Indian saints of purely Indian origin.
23	Max Muller	Morning and evening wind.
		Personification of morning and evening.

Such are the different views held regarding the identification of the Asvinau—about what they are meant to connote by the Vedic Bards. From this divergence of opinions it will be seen that even the recent developments in thought such as comparataive mythology, comparative philology and contemporary history, have been of no service in arriving at a correct interpretation of the Asvins. Dr. Shama Shastri took the help (as a trial to understand them) of Itihasas and Puranas and has concluded very recently that by the Asvins the Vedic poets meant no other celestial bodies than the sun and the moon (Vide Mythic Society's Quarterly Journal, Bangalore. Vol XX No. 2. pp. 80-88) In the same illustrious Magazine the learned Doctor was confronted with a reference by Prof. T. Krishna Swami Aiyangar and it was successfully proved by him that the Doctor's theory was not at all supported. The important text quoted is from the Ramayana Yuddha Kanda, Sarga 120 verse 9. (Ibid Vol XX No. 4). It may be added that several texts from the Itihasas and Puranas do affirm that the Asvins are twin deities on horse back or celestial forces quite different from the sun and the moon and even the day and the night.

We humbly beg to point out that the so-called puzzle is completely removed by taking the help of astronomy and particularly of the astronomical phenomena of the break of Dawn in the Polar Regions or our ancient Arctic Home called the परलोक.

We have in our humble way tried to solve the puzzle by making a free use of the Polar Astronomy in interpreting many knotty verses of the Rg. Veda hymns which are sung in praise of the Dual Deities : the Asvinau.

The absolutely new theory propounded in this article may appear at first sight to be quite unwarranted to those who are not willing to clothe the Asvinau with polar characteristics or those who do not believe in the Arctic-Hemisphere theory so convincingly propounded by the late Vedic Savant par excellence—I mean the all-revered Lokamanya Tilak.

But a deeper insight into the problem will convince even the above described scholars that on no other theory it is yet possible to successfully identify the twin deities and thoroughly explain their achievements. The greatest of puzzles even today is that of a real and correct grasp of the various Astronomical and Meteorological phenomena of the Polar Regions.

The well-known polar phenomena with which it is possible to identify the Dual Deities, the Asvinau is known in Astronomy by the terms : the Zodaical Light and the Gegenschein. This is moreover a dual and a twin phenomena only in the Polar Regions.

We hope to prove—a very poor attempt indeed—that the several Vedic texts mentioned below amongst many others help us to clearly identify the Asvins with the astronomical phenomena mentioned above. Before proceeding to the Vedic texts and their discussion on astronomical basis we first submit a brief summary of what the two astronomical phenomena actually denote :—

“First—*The Zodaical Light*. It is a soft hazy wedge of light stretching up from the horizon along the ecliptic just as the twilight is ending (in the evening) or as the dawn is beginning (at night departure). Its base is 20 to 30 wide and it generally can be followed under favourable conditions

0
to 90 from the sun and sometimes in a narrow faint band
0 0
3 or 4 wide entirely around the sky. It is very difficult to
decide precisely what its limits are, for it shades very gra-
dually from illumination perhaps a little brighter than the
milky way into the dark sky. It cannot be seen in full moon-
light."

"Second—*The Gengenschein* is a very faint patch of
light on the ecliptic precisely opposite to the sun. Gengen-
schein is a German word which means counter-glow. It ap-
pears like an enlargement of the Zodaical band at this point.
It is oval in shape being longest along the ecliptic and accor-
ding to Barnard and Douglas generally 10 to 20 long and
half as wide"

"Both the Zodaical light and the Gengenschein can be
seen only with the unaided eye; for the field of the telescope
is so small that it does not enable one to contrast them with
the darker sky"

[Moulton—Introduction to Astronomy 1906. pp. 312
—313]

THE LEGENDS ABOUT THE ASVINS.

The storm theory and the Vernal theory both fail to
account satisfactorily for the different features of the legends
about Asvins. Such legends are to be found amongst the
achievements of the Asvins, the physicians of the gods.
These achievements are summed up in many hymns of the
Rig Veda especially in R. V. I 112, 116, 117, and 118.

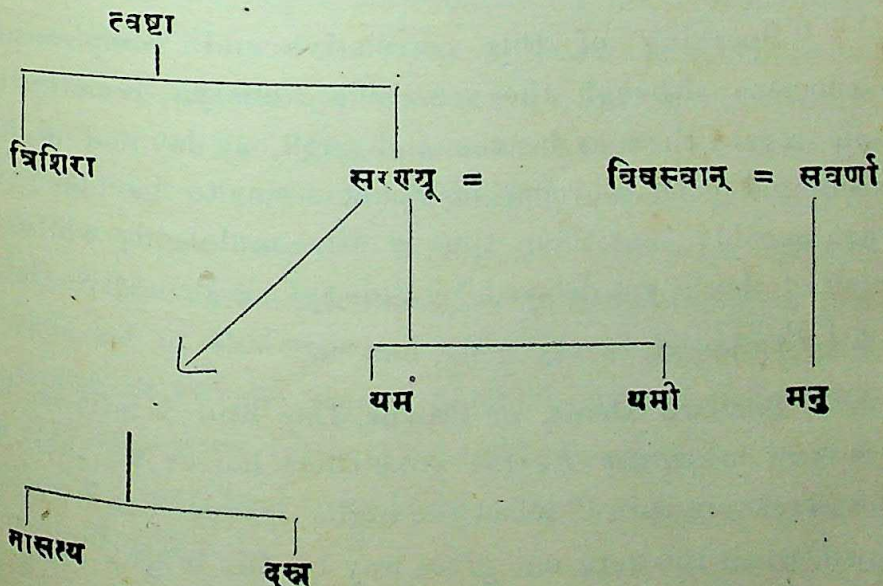
The legends about Asvins indicate or suggest the Arctic
conditions of climate or calendar as they are one of the deities

who are said to traverse or measure the whole universe like Vishnu, Agni, and Savita. Each has three stations viz. one in Samudra or ocean, one in heaven (Divi) and one in waters (Apsu) "The third step of Vishnu and the third or the hidden abode of Agni are identical in character. Similarly one of the three wheels of the chariot of Asvins is represented as deposited in a cave or secret place, like the third step of Vishnu which is beyond the ken of mortals (Vide R. V. X 85-14, 15, 16).

"This coincidence between the third stations of three different world-traversing gods cannot be said to be accidental. The combined effect of all the passages regarding this coincidence will be clearly seen to point to the conclusion that the third or hidden place, dwelling or abode in each case must be sought for in the nether world, the world of the Pitris, of Yama, of waters and darkness."

[Tilak-Arctic Home in the Vedas. pp. 332-334].

THE PARENTAGE OF THE ASVINS



Here we are to note that:—

i त्रिशिरा & सरण्यू

ii यम & यमी

iii नासत्य & दक्ष

} are all twin pairs

From the geneology given above it is clear that their father is Vivasvan and their mother is Saranyu in the form of a mare or the Sindhu. As ushering in the healthful light of the sun, they are healers and physicians and their power of restoring the aged to youth reappears in Surya the daughter of the Sun.

THE SPHERE OF THE ASVINS.

Acharya Yaska says that their sphere is heaven. Western and Indian Scholars also agree that the Asvins belong to the celestial class of the Vedic gods: the three classes of the Vedic gods being:—

I Celestial

II Atmospheric

III Terrestrial.

“Speaking of this correlative and complementary phenomena although the venerable Acharya remarks that some regard them as heaven and earth, as day and night or as sun and moon, all room for doubt seems to be taken away when he adds that their time is after midnight, whilst the break of day is yet delayed.” Vide Tylor's Primitive Culture Vol I P. 314.

“The two Ahans, or Dawns, Day and Night are born it is said when the Asvins yoke their horses to their car. The twins are born “when the night leaves her sister, the Dawn, when the dark one gives way to the bright”

(Max Muller Lectures on Languages 2nd series p.498)

After them (Asvinan) comes.

ii Usas who is followed first by

iii Surya, then by

iv वृषारूपायि, then by

v सगर्यु and lastly by

vi सविता.

(Vide Cox's Mythology of the Aryan Nations-New edition p. 206-207).

In short we may make the following observations regarding the time of their appearance :—

1st They appear at early Dawn when darkness still stands among ruddy cows (R. V. X. 61. 4)

2nd At the yoking of their car उपस् is born (R.V.X. 39—12)

3rd Savita is once said to set their car in motion before the Dawn R. V. I 34-10.

4th Thus the appearance of the Asvins, the kindling of the sacrificial fire and the break of Dawn are synchronous with the first appearance of the Sun's rays or more correctly the appearance of the light on the earth reflected from an immense number of meteors circulating around the sun in or near the ecliptic and extending out somewhat beyond the orbit of the earth. Such meteors are more numerous precisely opposite to the sun and they cause the correlative and complementary phenomena of the reflection both thus giving rise to the so laborate celestial phenomena connoted by the Vedic Dual and twin Deities the Asvinau. (R. V. I. 157. 1 and vii. 72-4.)

THE CAR OF THE ASVINS.

The three-wheeled car of the Asvins is drawn by;—

1	Horses	R. V. I. 117-2 &c.
2	Birds	„ VI 63-6
	—वि —पतत्रिन्	X 143-5
	Bird-steeds	VI 63-7
3	Swans	IV 54-4
4	Eagles	I 118-4
	Eagle—Steeds	VIII 5-7
5	Buffalo or Buffaloes	V. 53-7 I 184-3
6	Single ass	I 34-9 I 116-2 VIII 74-7
7	Asses	A. B. 4. 7-9

The names of birds, and animals must be supposed to be the names given to the groups of stars near or in the midst of which the triangular car of Asvins made their first appears in the several epochs of the ancient ages. R. V. I. 46-7 says that the Asvins possess not only a golden chariot but have a double equipment in the boat. The Asvins are described in the Rg. Veda as saving their proteges in boats R. V. I-116-3 ; i. 182-6

“ The boats of Asvins unlike those of Pushan are not described as golden.

In R. V. I 30—18 their chariot is said to be *Samana* *Yojana* or traversing without distinction both the heaven and watery regions. The word *Samana* is meaningless unless there is some difficulty in traversing over one part of the celestial sphere as distinguished from the other. It is the daughter of the sun the setting sun as well which have to be saved and borne by the Asvins.

The time of their appearance is at the end of the Night, when their triangular, wedge-like chariot comes up from the cosmic ocean (समुद्र). Their chariot makes a great circling round the heaven (R.V.I. 157. 3, 5). It must be noted here that of all the chariot-possessing gods, the chariot of the Asvins is three-wheeled or wedgelike.

They are described as going round the heaven (by the term परिजगन्) just as the deities वात, अग्नि and सूर्य. Their car traverses the heaven and the earth in a single day or 24 hours' period as that of the sun, and that of Usas. R. V. III 58-8, I. 115-3 and IV 51. 5 respectively. "They came riding on fleet horses and soon vanished followed by the first faint blushes of the Dawn who changed her dark complexion into bright (R. V. I 123. 9) and soon became व्युष्टा full blown or refulgent like a beautiful heavenly maiden in the glory of her eternal youth" R. V. IV-45-2 [A. C. Das—Rig Vedic Culture P. 454].

The Locality of the Asvins is variously described. They come

i	from afar	R. V. viii. 5-30
ii	from heaven	„ viii. 8-7
iii	„ heaven and earth	„ i 44-5
iv	„ heaven and air	„ viii 8-4 „ viii 9-2
v	„ air	„ viii 8-3
vi	„ far and near	„ v 73-1

vii	' earth, heaven and ocean	„ viii 10-1
viii	from behind before, below above	„ vii 72-5
ix	sometimes their locality is inquired about as if unknown "	„ v 74-2,3 „ vi 63-1 „ viii 62-4

[Mac Donnell-Vedic Mythology. P. 50.] The above details about the locality of the Asvins agree precisely and admirably with those of Zodaical Light and the correlative phenomena of Gegenschein (counter-glow) particularly in the Polar and Circumpolar Regions

About the course of the Asvins, which is frequently mentioned in the Veda, we find that the course of their rays is vertical and the word चर्तिः, which with one exception is applicable to them only, is used to denote it.

The path of the Asvins is the देवयान or the portion of the Zodaical Belt visible in the Polar regions. The remainder is called the Pitriyana.

"In R. V. I. 24. 8 Varuna is said to have constructed a broad path (/) R. V. IV. 53. 4 (/) for the sun, which appears evidently to refer to the Zodaical belt. The path of Rta (R. V. I. 41. 4) which is mentioned several times in the Rig Veda, where the Adityas are said to be placed (R. V. X 85. 1) and wherein Sarama discovered the cows of Indra (R. V. V. 45-7, 8) refers to the same broad belt of the Zodaic which the luminaries, as observed by the Vedic bards, never transgress. Thus ऋतस्य पथा means the right path, the circle of which exists for ever or rather exists and exists (चरीवर्ति) in the vault of the heavens (R. V. I 164. 11)"

[Vide Tilak's Orion or the Researches into the Antiquity of the Vedas P. 158]

In R. V. X. 39-12 it is stated that at the yoking of their car by the Asvins, Uṣas is born. Thus their relative time may be taken to be between dawn and the actual appearance of the sun's disc above the horizon.

DRINKING AND HEALTH.

❖ ! that men should put an enemy in their mouths to steal away their brains !

— Shakespeare.

The drink problem presents a protean picture. It may be dealt with from religious, ethical, social, economical or health point of view. It is the last I am mostly concerned with in the paragraphs that follow.

The country is up in arms, though in a non-violent manner against all bonds involving moral turpitude and decadence of the people. The slow and insidious degeneration consequent on inordinate alcoholic consumption in the country and the pussilanimous prohibition policy of the state to stem this tide of downhill progress carry their refutation on the face and require no further comment. The chief duties of any Government that has the good of the nation at heart are those connected with the health and prosperity of its people. When the Government is, however, adamant to even the legitimate aspirations of the people and is prepared to barter its health and happiness for the exchequer the only honourable course for the people is to rise in revolt against the tyranny of the drink habit, and determine to break asunder the shackles of slavery. But the most pathetic feature of the story is that our 'friends of the tumbler' have learnt to like the chain of bondage for its jingles.

If the tempter continues dangling the bait before the eyes, the tempted, for self-respect, must resist and strive to free from the fetters. By this simple reform in the living habits, those amongst us who are so circumstanced as to be

unable to serve the country in other ways in its time of dire need, can do their bit to rid the nation of this evil stain and help in the economic regeneration of the nation.

It is a travesty of human intelligence that those who know or are in a position to know the evil consequences of drinking should be the last to rise above the temptation.

Perhaps the fortitude and forbearance to fight the lure and overcome it has been undermined by long periods of habitual servility. People of lower strata of society with little or no education have begun to respond to the call of the *Country and Conscience*.

"The International Student" a magazine devoted to the cause of temperance mentions the significant fact that drinking is declining in British towns. America in this as in many other directions takes the lead. It is nothing short of regret, however, that India known for its sobriety and temperance for ages past, should be so slow in giving up what can at best be called an evil propensity.

It should not require any elaborate argument at this hour of the day, to convince our friends about the injurious effects of alcoholic beverages.

There is clear evidence that the habitual use of alcohol even in so-called moderate quantities, strongly predisposes people to diseases like liver trouble, digestive trouble, heart stroke, heart palpitation, neurasthenia especially in a hot country like India.

Europeans, at the cost of their health, have been driven to the conclusion, in the words of Norman Chevers "that it would have been better for many of us if we had gone to

India vegetarians and teetotalers and had always adhered to those practices. ”

It is a misconception to hail alcohol as preventive against ‘cold’ and defend its use in larger quantities on sea-coast towns like Karachi. The re-action of the temporary feeling of heat is all the more deadly to predispose the body to infections like those of Pneumonia, Influenze etc. .

It is wrongly presumed that alcohol increases muscular activity. The testimony of some of the experienced military experts is against the use of alcohol by soldiers in campaigns. Lord Kitchener, for instance, allowed his soldiers no spirits during the Soudan campaigns and Lord Roberts was equally firm in the matter of encouraging abstinence from alcoholism.

Our friends mistake fever flush to be the best sign of health. They forget that every ‘peg’ of brandy or whisky is a ‘peg’ in the coffin.

That alcoholic liquors have a direct pernicious effect on the brain is being amply proved from experience. A fair proportion of worst types of hopeless insanity arises from alcoholism.

H. Travers has some very pertinent remarks to offer in “The Theosophical Path ”:—

“ Even if it could be shown (which however seems not) to be the case that alcohol benefits the physical health we should still condemn its use on the ground that such alleged benefit is gained at the expense of more essential functions in our constitution. The action may be described as a poking of the fire on a bleeding of the cow (instead of milking her). A dose of alcohol will liberate a quantity of the stored-up

energy of the body, it will unlock the bank of life and draw large checks and though we may have a large enough balance to last a life-time. Payment has to be made somewhere. It is an acknowledged fact that the debt is handed on to subsequent generations in the form of a debilitated and neurotic constitution."

I may be pardoned to point out that parents in their fond indulgence, make their little children at the table sip the glass under the misconception of imparting them strength. This practice cannot be too strongly condemned.

It is an anomaly that in some Indian homes the female sex has been freely admitted as an equal partner in the sphere of 'pleasures of the tumbler' if in no other. This is all the more reprehensible as she is the mother of the nation and a potent transmitter of all the parental and racial attributes.

Use of alcohol in health is absolutely unnecessary. Any loan on artificial stimulants betokens bankruptcy, of natural vigour and vitality in the person.

The worst feature of alcoholic indulgence is the dipso-mania induced. Once the craving for it is acquired it is only satisfied by an ever-increasing quantity, of any quality and at any cost. The kinds of intoxicating drinks used by especially the poor and middle class people are often bad and adulterated wines and spirits which damage the constitution to an irreparable extent.

Mahatma Gandhi ji in his comprehensive programme of national renaissance has pleaded for abstinence from all intoxicants. We are passing through times of transition and travail of the land of our birth and stabilisation and conservation of all our physical, mental and moral powers is of paramount importance. Will we respond to the clarion call?

Divine Wisdom

नराशंसं वाजिनं वाजयन्निह क्षयद्वीरं पूषणं सुम्नैरीमहे ।

रथं न दुर्गाद्विसवः सुदानवो विश्वरुमान्नो अंहसो निष्पपर्तन ॥ ४ ॥

सूक्त १७२ ॥

अप नः शोशुचदघमग्ने शुशुग्धया रयिम् । अप नः शोशुचदघम् ॥ १ ॥

Rigveda Sukta 97 Mandal I

अग्ने नः अघम् अपशोशुचद् । रयिम् (नः) आ शुशुग्धि ॥
नः अघम् अपशोशुचद् ॥

O Agni, burn up our sins. Give us wealth. Burn up our sins.

Agni is the name of Deity. It is full of meaning. For us mortals Agni is the only Lord who should be worshipped incessantly till the worshipper becomes immortal, in other words till the worshipper gives up the impurities which have hitherto stood in his way to realize his true self and be at one with Divinity. The fact that a worshipper becomes immortal is fully born out by text of Rigveda Mandal I Sukta 38-Verse 4 स्तोता वो अमृतः स्यात् Your worshipper becomes immortal. Atma no doubt is by nature immortal but its actions have made it to lead the life of mortals. It is subjected to many lives and if it dies today it is born again tomorrow. So on and so forth. Atma is born as a man only when his good and bad actions are of equal value (उभाभ्यामेव तु मनुष्य लोके) It is left to his choice whether he wants to become a Deva or to be a degenerate beast. By the increase of virtuous actions it becomes a Deva पुण्येन पुण्यलोकं नयति and by the increase of actions which are not virtuous it is bound to go down and become a beast in his next life. पापेन पाप लोके ॥

Practice of truth is Virtuous and Devas really practice Satya which is the virtue to be practised. So says Sata patha Brahmana सत्यं हि तद् वृत्तं यद्देवाः चरन्ति ॥

Born as human beings, whether male or female, we are mortals. We ordinarily do not know our past lives and know very little about the future. But the fact is that we do appear in birth and disappear and reappear and again die till the cessation of our rebirth. Falsehood is man. अनृतं हि मनुष्यः. A man unless restrained and devoted to truthfulness is bound to tell lies and live the life of falsehood with the result that he may enter utterly dark worlds unless by his special efforts he succeeds in putting an end to the falsehood in him and thus to reduce the chances of practising falsehood to the minimum. With this end in view at the time when he takes it in to his mind to become truthful and become a Deva he utters the Mantra iv. of chapter I of the Yajurveda. :—

O Agni, Lord of vows, I take a vow. I may be able to perform it. Do make me fit for it, so that I may attain truth from falsehood". This attempt at truthfulness is called a Vrata and its protector is Agni who is called Vratapati"

This mantra embodies the prayer which a devotee on his path to truth utters as follows "O Agni, protector of my vow to attain truth, burn up my sins. Give me power."

The word Agni is very appropriate to designate Deity who is otherwise nameless. We know Deity by His deeds alone, otherwise his existence is अप्रज्ञातं, अलक्षणं unmarkable, अप्रतर्क्यं not to be discussed, अविज्ञेयं, unknowable. Deity is Agni only in as much as It gives us vitality. It makes us approach him. This is the idea which is covered by the letter अ of the word अग्नि. This is the idea, which makes us recite the mantra IV. of Ch. I of the Yajurveda. The second letter ग् stands for

the quality in Agni which burns up things. This is the hard consonant in the word अग्नि, the only significance of which is that it burns up our sins and removes the impurities. The third letter न signifies that after the burning up of his sins It accepts the worshipper who is then put in a position to enjoy the presence of the Almighty—a state which is called *bliss* or आनन्द ”

Om Sham .

CONTEMPORARY THOUGHT REVIEWED.

WHY MAKE MARRIAGE MONOGAMOUS ?

THE *Survey Graphic*, New York, reproduces in abstract the address of Prof. Hornell Hart, acting director of the department of social economy of Bryn Mawr College, delivered before the annual meeting of the American Psychiatric Association. Professor Hart views with alarm the tendency in modern youth towards disapproval of monogamous rigidity in marital relations. The following appear to him to be some of the reasons for making marriage strictly monogamous:—

“Both the need for a permanent mate and for variety are inherent in the fundamental nature of human personality.

“The man or woman who engages in promiscuous relations risks the loss of the deep and growing devotion between man and wife and parents and children which fills one of the greatest needs of the human spirit.

“Sex radicals find that they can not escape the craving for permanence and growth in love relations.

"To discover and develop the rich possibilities of the partnership between a man, a woman, and their children, is an undertaking which requires a lifetime of devotion, and which yields an experience of deep values not to be attained in any other way."

"Voluntary self-disciplining—the acceptance of a code because it makes for fulfilment of personality for all concerned—must take the place of social coercion and of anarchistic self-abandonment.

"The rich possibilities of voluntary monogamy need to be studied in terms of actual instances.

"To discover the deep values of sexual partnership is a lifetime undertaking. To regard relations between man and wife as predominately consisting in physical union is to be guilty of a naive and outworn materialism

"The possibilities of the mutual stimulation and reinforcement of husband, wife and children in close and growing partnership are among the most lovely of the ranges of experience which men and women may explore.

"The thrill, adventure and creative stimulus of friendships between men and women when the element of physical sex is held under voluntary self-discipline make the allure of primary physical exploration seem crude and curtailed.

"Even for the inveterate sex adventurer, the vivid memories of beauty are of the times when spirit met spirit.

"It is perhaps no accident that Euro-American civilization—the most monogamistic of history—has been the one to rise highest and most swiftly in technology, in science, in education, in political organization, in social legislation, and in music.

"Emotional energies unconfined leave peoples flaccid. Arbitrarily confined, they burst out with explosive energy.

"But when directed willingly and intelligently they may provide the motive power to carry human culture and human happiness to the new high levels of the future."

CONDIMENTS AND FLAVOURS.

Dr. Raoul Blondel, writing in *L'Echo de Paris*, considers the question of good and bad effects of the use of condiments. France is known in the west to be the land of flavours. The opinions of a medical authority of that country, deserves special attention. He writes:—

“Our appetites would soon flag if we should eat only unseasoned food. Salt and sugar are still our simplest flavors and our commonest. They are also the only ones that play a legitimate physiological part. All others are only artificial ingredients, intended to excite the appetite by stimulating the mucous coating of the stomach and by pleasing the taste. They may become dangerous by abuse, which habit makes too easy. In any case, when the stomach membrane or the liver do not work properly, the first thing that the physician has to do is to cut out condiments pitilessly.

“The list of these is a long one, but they may be studied in groups. First are the acids, represented by vinegar and lemons. Vinegar owes its properties to acetic acid, but it also has a flavor that varies with its source. Good wine vinegar is the best. Besides 6 per cent. of pure acetic acid, it contains also cream of tartar, and keeps something of the vinous flavor. Vinegar from cider or beer is of the second class. Vinegar used in the industries, made directly from alcohol, has a brutal acidity without flavor. There are also, unhappily, falsifications made with sulfuric and other acids.

“The acid taste is not unnatural in our food; nature itself supplies it in certain fruits and vegetables. It favors the secretion of saliva by reflex action, which is useful in the mouth-digestion of starches; it also stimulates the flow of gastric juice. It thus aids in provoking the appetite, and it also increases the contractions of the stomach. It accompanies ordinarily certain vegetables that are eaten raw, whose cellulose is digested with some difficulty, as in salad.

“But this artificial irritation of the gastric mucous is not without inconvenience, especially if it is great and occurs daily, altho a good salad is seasoned also with salt and pepper, and with oil—a valuable corrective, still, dyspeptics would do well to avoid it.

"Lemon juice may advantageously replace vinegar here, as citric acid is tolerated better than any other organic acid. Lemonade never did any one any harm.

"Pickless and the like have all the inconveniences of vinegar. They should be used in moderation. It is better not to give them to children, who get the taste for them too easily, and thus injure their stomachs.

"Next come the irritant condiments—pepper, mustard, etc. Even more than vinegar they have a revulsive action on the mucous surfaces—mouth, throat, stomach, and intestines. Mustard has the same effect on the stomach as a mustard plaster does on the skin. Its action is rather injurious than otherwise. We should recognize the fact that condiments of this class are perfectly useless, at least in our climate. In the tropics they are used—and abused—under the pretext of stimulating the appetite, which generally fails in a hot, moist climate. The result is a supplementary cause of irritation to the intestinal passages, bringing on dysentery, and to the liver, already often weakened by malaria."

It is the essential oils, Dr. Blondel reminds us that give to all these products their caustic power; added to these, as with pepper, are certain stimulant alkaloids. These essences, like all bodies of this class, exert a certain antiseptic action. He does not deny this advantage, but argues that it may be obtained by less dangerous means. These substances, he says, are like alcohol, which is incontestably a food, from the purely thermochemical view-point—but the organism pays a heavy price for it. He proceeds :

"Use of this sort of condiments must, therefore, be very moderate. Those who get the habit of using them quickly become its slaves, and find all foods tasteless that have not been drenched with pepper and mustard. They are laying the ground for dyspepsia, which will compel them to give up such injurious practices—perhaps even for some ulcer of the stomach or duodenum, whose consequences can not be foreseen. In any case, they bring on premature fatigue of the liver, leading to the hepatic complaints now so common and so difficult to cure.

"Besides—another serious result—the people pervert their sense of taste. How can the flavor of food be appreciated when it is masked by that of such violent condiments?

"There remain the aromatics, properly so-called, the herbs of cuisine, owing their properties to essential oils—thyme, estragon, laurel, pimpernel, and saffron. Their strong flavors, especially in oily sauces, prevent us from using them in great quantity. They have a rather favorable effect on the stomach.

"We must add vanilla, a good nerve tonic, used to flavor puddings and cakes. The natural vanilla is preferable to synthetic vanillin, often used instead of it. Let us add also, if you wish, truffles, which are a little hard to digest, but are regarded as a nerve stimulant.

"Finally, a word about the onion family. Onion is a valuable diuretic, used for this purpose too seldom. It should not be fried too long; if so, it is hard to digest, and loses its diuretic properties, being then almost entirely transformed into caramel.

"And garlic, to which has been assigned antiseptic virtues for chronic lung trouble—also value as a vermifuge. The stomach does not tolerate it easily in too great quantities, and in its most celebrated dishes it is the most indigestible food in the world. Let us not speak of its odor, which might get us into trouble with our neighbors, both north and south! Really, the only garlic that is objectionable is that eaten by other people! With a good supply of egotism and in an environment where everybody eats it, it becomes quite supportable."

THEISM IN THE UPANISADS

Mrinal Das Gupta is contributing to *The Indian Historical Quarterly* a series of articles on the development of the element of Bhakti in Vedic literature. The Upanisads are thought generally to be monistic treatises in which there can naturally be no place for dualistic theism. But Mr. Das has found in them traces of devotional dualistic thought. In the Svetasvatara Upanisad he finds a culmination of this tendency. Here he finds Brahma, which under monism is an absolute concept which admits of no adjectival qualification, expressly called *Isha*. Rudra, Hara, etc. are also, epithets used in respect of the same Brahma. Instead of considering this as

an evidence that the term Brahma in the *Upainsadas*, or as used at any rate in the *Svetasvatara*, is the name of a personal Iswara. Mr. Das attributes to the whole Upanisadic literature a want of system under which there is room for the existence side by side of irreconcilable lines of metaphysical thought. If the author of the Upanisad be credited with commonsense enough to avoid obvious contradictions, his effusions will clearly point to a theistic creed at the back of his poetic flights in which Brahma is clearly a person possessing attributes which later supplied names for gods of sectarian cults. This, we think, is a more reasonable attitude in respect of the devotional outbursts of *Svetaswatara*. We should recommend for the comprehension of this point of view as regards Upanisadic thought the employment of *Svetasvatara* as the key to the philosophy of all the Upanisads.

The *Svetasvatara Upanisad* has been characterised by Deussen as the leading example of the theistic teaching of the Upanisads, and scholars have accepted it as the *opus classicus* in which the roots and philosophic basis of the Saivite doctrine of Rudra-Siva worship are to be sought. But, properly speaking, the work, like most Upanisads again, presents no consistent or complete system; it attempts at a somewhat crude harmonisation of conflicting views.* It, no doubt, accepts the main Upanisadic position of the reality of the Supreme Brahman, who is in one passage (vi,ii) described as *kevala* and *nirguna* and in another characterised negatively as "without parts, without action, without change, without faults" (vi, 19). At the same time, its theistic and devotional attitude is also undoubted. Its Saivism, however, is so much suffused with traditional Vedic, Upanisadic, and Vedantic thought (the earlier

* See Deussen, *Sechzig Upanisads*, (Leipzig, 1897), pp 288f. and Hopkins' remarks thereon in *JAOS*, 22 (1901), pp 380-87. Deussen's view that the Upanisad is hardly sectarian is not convincing. Barth (*Religions of India*, Eng, trs., p 207) would take it as a kind of Saivite Bhagavadgita.

Samhita and Upanisad texts having been exploited freely from the *disjecta membra* of its whole descriptions of the deity) that it is difficult to disentangle the original from the borrowed or traditional ideas, excepting, of course, its theistic doctrine of Rudra itself, which forms the peculiar feature of the work. But leaving aside the earlier theological conceptions as well as primitive Sankhya, Yoga and Vedanta ideas, which it shares in common with the *Katha* and the *Mundaka*, and which need not detain us here, we have in the last chapter even a pure unsectarian theism in which the deity drops his designation of Rudra-Siva and becomes the supreme universal god, although the concluding part of the description declares, in the true Upanisadic spirit, the identity of this divinity with the Atman.

It cannot be said, however, that this Upanisad is merely eclectic or uncritical. It wavers indeed between divergent views but it attempts to harmonise them all under the conception of a personal god. Its interest and importance in Upanisadic thought consist chiefly in its contribution of the philosophy of the Isvara, who is variously named or described as Isa, Isana, Deva, Rudra, Hara Mahesvara or Siva. An attempt, however, is made from the very outset to arrive at the theistic position by a criticism of a number of other views. Such doctrines as regard Time (Kala). Nature (Svabhava), Necessity (Niyati), Chance (Ya'riccha), the elements (Bhutani), Purusa, or a combination of these to be the ultimate principle are found insufficient; and the Upanisad proceeds to postulate Isa, Rudra or Deva as the ultimate principle to whom the name Brahman is also applied. In this higher unity of Isa, the antinomies of the perishable and the imperishable, the manifest and the unmanifest, the powerful and the powerless, the knowing and the not-knowing, the enjoyer and the enjoyed are synthesised (i, 8-9). The Upanisad then goes on to speak of the Triune Unity of Godhead (i,9;1,12) as the enjoyer (*bhoktri*), the enjoyed (*bhogyā*) and the impeller (*preritri*)—which anticipates clearly the trinitarian monism of the qualified monistic school of Ramanuja. The *Svetasvatara* admits indeed the absolute Brahman as the highest entity, the metaphysical or basic conception, but the Isa as the personal Lord is a kind of composite Brahman who is the eternal supporter of *jiva* and matter.† There is no trace of the extreme

† S. Radhakrishnan, *op. cit.*, pp. 512-13.

negative position of Yajñavalkya in this Upanisad; and being essentially theistic, it frankly presents Brahman or Isvara as distinct from the individual, although the distinction is probably regarded as one of degree.

The Saivite doctrine of Isvara is to be found chiefly in the third and fourth chapters of the *Svetasvatara Upanisad*, although references to Isa, Hara or Siva occur in the other chapters as well. As we have stated above, an attempt has been made in this work to clothe the sectarian doctrine of a personal god in the language and convention of Vedic and Upanisadic thought; and borrowings, either wholesale or in fragments from earlier texts, are scattered throughout. At times the Brahman is set above or identified with Rudra, although to Brahman himself the name of Lord (Isa), which is also a synonym of Rudra, is expressly given. Rudra, however, has a real existence. He is described as holding his powers or nets (*pasa*) ‡ in his hand, and thus creating, preserving and destroying the world (iii, 1-2). He has his eyes and his face, his arms and feet everywhere, and from him the Hiranyagarbha was first born. He is the maker, the all-knower, self-born, intelligent, the author of time and yet set beyond all time, the ruler of matter and spirit, the lord of qualities and the cause of bondage and release. Divine immanence as well as transcendence is admitted; and in a mood of inspired revelation (iii, 8) the author of the Upanisad assures us that he has himself known this great "Person" of sun-like radiance who is beyond all darkness. With a clearer tendency to Vedantic thought, the god Isa or Isana is also regarded (iv, 9-11) as a maker of magic (*mayin*), and the product, the Universe, as the illusion (*maya*)* the cause of the bondage of the soul.

‡ This foreshadows the Saivite doctrine of Pasu, Pati and Pasa.

* It is not necessary to read, with Deussen, the nihilistic interpretation of Sankara into this first formal appearance of *maya* in a philosophical sense; but there can hardly be any doubt that it foreshadows the Vedantic idea. In this passage the word is probably meant to suggest that the nature of the relation of the empiric world to absolute reality (conceived here in a theistic sense) consists of an illusion or delusion of duality, such as Yajñavalkya would suggest in a passage like *Brhad-Aranyaka Up.*, ii, 4, 14.

As a corollary to this gradually developing theistic attitude, the supreme self in the Upanisads, in relation to the individual self, was gradually assuming the appearance of a personal providence. § In the *Svetasvatara* (vi, 11) the personalised Atman is the overseer of actions (*karmadhyakṣa*), who apportions qualities and ends to each and all (vi, 4), ☸ executes justice, restrains evil, allots good fortune (vi, 6) and brings to maturity whatever is to ripen (V, 5).

To see this god, who is a representative of and even sometimes set beyond the Atman, in a mystic vision is declared to be the end of man. Nearly the whole of the second chapter (ii, 8f.) prescribes *yoga*-practices for a mystical realisation of the godhead and the ethical attitude is indicated by an insistence on moral purity in the devotee. Towards the end (iv, 18, 21, 23) of the work, we are told that the reality of god cannot be comprehended by knowledge but by faith and meditation. This Upanisad repeats, like the *Mundaka*, the *Katha*-verse about two birds dwelling in the same tree; but it goes a step further by combining this image with the parable of the "two he-goats" (iv, 5), one loving and lying by the tri-coloured she-goat and the other abandoning her after his enjoyment—a parable which is supposed to imply inchoate Samkhya doctrines mixed with Vedanta. Whether the other *Katha*-verse (i, 2, 23) repeated with the reading *dhatuh prasadat* (iii, 20), "by grace of god", is to be interpreted as expressly formulating the doctrine of grace may be doubted: but the theistic character of the Upanisad makes such a conclusion highly probable. This is indeed confirmed by the passage § in

§ See Deussen, *op. cit.*, pp. 211f. Cf. Keith, *op. cit.*, p. 528.

☸ *yatha-tathyato* as *Isa Up.*, 8 puts it, even at the expense of the metre. Cf. *Katha*, ii, 2, 13.

§ *tam he devam atma-buddhi-prakasam/*

mumukṣur vai saranam aham prapadye.||
Hume (*Thirteen Principal Upanisads*, Oxford, 1921, p. 410) translates the phrase *atma-buddhi prakasam* as "who is lighted by his own intellect"; but it may mean "one who reveals or is revealed by the knowledge of self." The variant reading *atma-buddhi prasadam*, noticed by Hume, is noteworthy, because of the word *prasada* in this connection. Hume would render this phrase as "who through his own

vi, 18, in which the devotee, desirous of liberation, surrenders himself and seeks the protection of the god, somewhat in the same manner as the doctrine of *prapatti* or self-surrender would make the *bhakta* act. And lastly, in a concluding passage (vi, 23) † we are told that divine knowledge reveals itself to one who has *bhakti* or high devotion to God (*deva*) as well as to his spiritual teacher (*Guru*)—a sentiment which clearly anticipates the general attitude of the *Bhagavadgita* and the later *bhakti-sastra*.

BUDDHA AND MAR

That Buddhism is a child of tradition, and not an absolutely new creation in the land of its birth is the commonly accepted view. Manoranjan Ray traces the concept of Mar, the satan of Buddhistic mythology to the ancient conception of Mrityu, with which it is not difficult to identify Kama.

Mara is a personal existence, a personality in Buddhism. Though he is not unknown in the more ancient literature, it is in the Buddhist scriptures that his name becomes traditionally established. Side by side, Buddhist texts mention Mrtyu, and it cannot be overlooked that from their peculiar traits and characteristic epithets both prove to be the one and the same.

Now, Mrtyu, the spirit of Death, is a familiar figure in old sacerdotal tradition of the Brahmanas and the Upanisads which I have just now mentioned to you. There he is armed with bonds (*pasa*) which are also the distinctive weapons of Mara; and like Mara in Buddhism he is frequently characterised by such epithets as "Papam" "the evil," or "the wicked one." Often "Papam", is identical with Mrtyu. And though at the beginning, this "Evil," especially refers to death, the physical catastrophe of man, it soon takes a moral meaning: a notion of sin comes to be attached to Mrtyu.

grace lets himself be known". The phrase *deva-prasada* apparently in the sense of "grace of god" is directly used in *Svetasvatara Up.*, vi, 21. The verse i, 6, (*justas tena* etc.) which is sometimes cited as indicating a doctrine of grace hardly supports the position.

† There is nothing to doubt the genuineness of the passage.

The transition from the brahmanic "Mrtyu-Evil" to the Buddhist "Mara-Desire", the source of all Evil, is scarcely noticable: as Mara is a synonym of Mrtyu, so "Kama" is often equivalent to "Papam." "Papam" sometimes vaguely denotes a wicked spirit: and it is no doubt by these steps that Mrtyu has come to be identified with "Vrtra", the Vedic enemy of the divine Indra. Also the Buddhists call Mara by the name of Namuci, the other demon of Darkness and as such identical with Vrtra. In this point also the parallelism subsists.

The horror of death and the solicitude to extend longevity to the furthest limit always appear in the hymns as well as in liturgic works with an intensity which can be expected from such a universal sentiment. But it is well known that the hymns do not profess that belief in transmigration of souls, which afterwards gained an undisputed ascendancy in India. It is in the liturgic literature that the doctrine is introduced and becomes established; and as soon as it takes root people talk of the victory over death or recurrent deaths (mrtyu or punarimrtyu). In order to increase the value of some rite or mystical secret it becomes often conventional to represent the deliverance from death as the prize of the contest where Mrtyu is struck down and defeated.

Is not such a representation suggested by the demoniacal aspect of Mrtyu as identified with Papam, Vrtra and Namuci? The fact is that from the ancient stratum of Hindu tradition a parallel scenery was spontaneously deduced in a very customary manner. When the question is of justifying a ritual or of exalting its efficacy, the Brahmanas or Upanisads invariably imagine a contest between the Devas and the Asuras, between the spirits of light and darkness where the observance of that ritual had determined the victory. It is verily in such a contest as to whom will be assured the privilege of immortality that in remembrance of the old myth of the conquest of ambrosia, the gods and demons are thus confronted. And is it not exactly for such an immortality that the Buddha fights under the Tree of Knowledge? A parallel scene invokes thus the phraseology of the sacerdotal school in a condensed, but in a similarly stereotyped fashion; and there, as in other coincidences, the method exhibits succinctly a complete efflorescence of vivid narratives of

which the popular imagination as is exemplified by the Vedic hymns and the Epic songs has largely multiplied the analogies.

The whole terminology, elements and up-keep of this mythic contest not to speak of the inspiration which brought them into play were existing before Buddhism; and it was not therefore any chance metaphor that it draw upon. The Brahmanic Mrtyu—Papam is anterior to the Buddhist Mara—Kama; and these representations of titanic combats existed much before Mrtyu was identified with Kama. Thus Buddhism received the heritage before it could put in parables the role of Kama which is after all a subsequent creation.

MY EDUCATIONAL EXPERIENCES IN THE WEST.

By PROF. S.N. PHERWANI M. A. SHIKARPUR SIND.

(Part A.)

COMRADES in arms, I look upon you as members of a vast educational army, enlisted for fighting against the dark empire of illiteracy and ignorance, that darken more than nine-tenths of our fair but unhappy motherland.

Yes, we are an army; this conference of ours is a council of war against the arch-enemy of humanity, ignorance. In this holy warfare against ignorance, we have a lot to learn from our brothers in the west, who consider education the birth-right of every child, woman and man. Every one there is to get the highest education he or she is capable of. With us it is not so yet.

Four things the people of the west secure for every citizen. Free and compulsory education up to the age of

fourteen at least and ample opportunities for voluntary education throughout life,—that is one of the achievements of the west. Next, every one whose income is below £. 250 a year is compelled to secure three kinds of insurances; employment insurance, health insurance and old age insurance. This means that society supports every one who is out of work till it finds work for him, and ensures medical help and treatment to every one who is ill and a pension to live upon in old age, for every man and woman. We have not yet achieved any of these. We have to awake, arise and work till we achieve these for our countrymen. The key to them all lies in education, co-operation and organization. Here then let us plan, organize, co-operate and put education within the reach of all.

We have a lot to learn from the west. I am here to place before you some of my educational experiences which I believe are worth our serious consideration in this holy warfare.

During the three months of my actual stay in the west I was anxious to visit as many educational institutions as I could. I visited quite a number of them. For the sake of convenience I may classify them into ten different kinds, following more or less the age sequence of the children and grown-ups which were taken care of by them.

I. NURSERY SCHOOLS.

First in order come the nursery schools pioneered by the distinguished sisters Rachel and Margaret Macmillan, the schools for the very youngest children of the poor working classes, and alongside of them the private Montessori schools for the very youngest of children of the rich. I spent a day with Miss Margaret Macmillan, and attended for 2 weeks lectures and demonstrations of Madam Montessori, and saw a number of Montessori and infant schools. As Prof. Hill writes in the introduction to the epoch-making book "Nursery

School." by Margaret Macmillan, published by Dent and Sons, "Education seems to move from above downward, the earliest and most impressionable years being left to chance or positive neglect. Centuries after later childhood and youth have been provided with the best that education can provide in guidance and environment." Yet as the great educationist Dr. Dewey has put it "Especially precious are these first dawns of power. More than we imagine, the days in which the tendencies of early childhood are created fix fundamental dispositions, and condition the turn taken by the powers that show themselves later." The sisters Macmillans have by their devotion to the cause of children won legislative recognition for the Nursery Schools, so that the State is already maintaining twenty-six such schools. And teachers are being trained for more such schools. One of the sisters, Rachel Macmillan, died working for the cause, the other Margat Macmillan carries it on and with full vigour though old. The great and brave axiom of Rachel Macmillan stands a permanent inspiration on the wall of her memorial room. It runs "Educate every child as if he were your own." A wonderful place was this Nursery schools at Deptford, the working class suburb of London. The class rooms are called "shelters." They are unostentatiously built like open verandahs, but set in beauty. Each of them has a big bath-room attached to it, a bath-room as big as the class room, with wash basins, tooth brushes and towels for each child. In front of each of the shelters is an open yard of gravel and beyond a bit of lawn bordered and centered with flowering plants. The tiny tots come here at seven in the morning and remain up to seven in the evening. They have ample provision for bath, meals, sleep, play, and are educated enjoyably through these activities.

These gardens of childhood are schools in a garden. As Margaret Macmillan describes "On the tables and along

the walls there is apparatus of various kinds, coloured discs, coloured balls, insects, coloured scales bright letters to be fitted, picture books. Outside there are sliding boards, steps and jumping platforms. All the best apparatus is in the garden. The child who is but two years old works hard. He and she have so much to learn, it is hard to stop them. At 12 o'clock there is a two course dinner, with two year old monitors serving and from 12-30 to 3-50 the little ones are fast asleep. At 5-30 there is the evening meal and thereafter a long line of mothers and elder sisters may be seen coming up the cloisters to fetch the children.

II. MONTISSOURIE SCHOOLS.

Madam Montissourie was, at the time we were there, conducting her international course of training. There were 150 teachers from all parts of the world attending her lectures in the London Day Training College and demonstrations at Studio Hall, Roslyn Hall. I met her twice and requested her to allow me and my teacher friends to attend her lectures and demonstrations. She was kind enough to relax her strict rule in our case, allowing us to attend a few lectures instead of the full course. She lectured in Italian and, sentence by sentence, her lectures were translated to the audience by an English Lady.

Though her pioneer school at Rome has dwindled in the Fascist regime, his work has flourished in Switzerland, France and most of all in England. In the British Isles her didactic apparatus is to be found in every elementary school and there are a number of private Montissourie schools running throughout the country. We visited a number of such schools St. George Montissourie House, Harpenden. Christofer School, Letohworth, and Acton Wells School near London were among the most notable ones. Small private schools

attached to church precincts utilizing church grounds. Schools of between 12 to 15 students under a trained Montissourie directress were also visited. These schols were amply spaced in delightful garden surroundings, with lonely lawns and open air playing and sleeping arrangements. Breakfast, Lunch, noonday nap, afternoon refreshments and plenty of play ways and joy ways in education, these are the permanent features of these schools for the very young.

(To be continued)

EDITORIAL REFLECTIONS.

DIPAMALA

DIWALI literally means a festival of lights. Originally perhaps it was a day sacred to Lakshmi, the goddess of wealth. Even today it is a custom among the orthodox to worship a caricature of some ancient deity in the evening of this day. Of the four most important festivals of the Hindus, the Diwali is set apart in theory as a holy day of the Vaishyas, though in practice all the four castes and the innumerable sub-castes participate in it. Coming in the wake of the Dussehra which commemorates Rama's victory over Ravana, the Diwali is considered also to mark the return of Rama to Ayodhya, where wistful eyes joined artificial lights in relieving their pet prince back in their midst.

To these associations which go back to prehistoric times, history has added a number of sacred events which have considerably enhanced the lustre of the Diwali. The Jain celebrates it as the day of Mahabir's glorious demise. The great Sankara who is among philosophers revered as the prince of monists, passed away this very day. The Sikh's face assumes a sacred glow as he tells you that Guru Arjuna Deva was invested with his crown of martyrdom this day. Within living memory Swami Rama Tirtha selected this day for his last dip into the Ganges. The physical stream symbolized to the Punjab Monk the limitless Ganges of Eternity, in which he gladly merged his limited existence. Our homage to all these human sons of the Divine Mother! They do by the brilliancy of their pallowed lives, to which heroic death has imparted an additional refulgence, constitute a veritable rosary of lights—Dipamala. Martyrs all

for the cause of truth, each is in his own unique way a light on the path.

And last of all we name Dayananda. He also breathed his last this day. After a life of strenuous toil he laid himself down at the feet of the Divine Mother. Covered all over with blisters, suffering excruciating pain, he was all peace, all joy, all bliss at the moment of his return to the Mother's lap. "*Thy will be done !*" were the last words of the Rishi, signifying absolute resignation, a spirit of willing unquestioning surrender, which on the part of one whose life had been an object lesson in unceasing activity and aggressive, apparently self-asserting endeavour, appeared to the superficial observer to present a study in psychological paradox. Dayananda was a *yogi*, and a *yogi* is par excellence a study in paradoxes. The picture presented in the Gita of a man of mental equipoise is, if anything, a reconciliation of contraries. The most active and yet the least exacting, least assertive—such is the *yogi* of imperturbable peace. Such was Dayananda. He had waged relentless war with evil and yet when the hour came to quit the paraphernalia of war he lost not a moment in resuming in appearance, too, the role of the heavenly child of peace that he in his heart of hearts had throughout been. O the smile on his face which marked his last plunge in to the loving embrace of the Mother ! It was the moment of his *Nirvana*. The small individual light, conditioned, as long as encased in a body, by both time and space—lost its smallness—for every magnitude is in sooth small—in the effulgence of the Infinite. *Nirvana* means extinction. Ay ! it is extinction, the extinction of the stars in the effulgence of the sun, when the greater light absorbs all smaller lamps, bathing them in the infinitude of its limitless lustre. The extinction of *Nirvana* is the acme of self-extention, self-realisation.

The human soul is never so much its true self as when in unison with the Infinite Spirit. In this state had Rishi Dayananda been throughout his career as the opostle of the Vedas, or what is the same thing, Truth. In the midst of his fights with the forces of darkness, this unison constituted his imperturable peace. Against heavy odds he had stood without a wrinkle on his placid forehead. For at the back of his physical struggle lay his unbroken vision of the Mother's eternal grace. At the time of death the vision had its undivided empire. What ere that had been stolen glimpses, peeps enjoyed either in hidden retreats or in the fields of battle in the midst of fugitive glimmers of shining swords and sparkling sabres was to-day an open unbroken feast of light. The warrior had laid down his coat of mail and lay once more a gentle babe, a passive receipient of benedictions, on the breast of the Mother. It was a well-earned rest. To an outlooker, who unlike his companions on the scene had an innate insight into the things of the spirit, the sight was a revelation. The death of the Rishi with the glow of loving resignation on his face was a heaven of beatitude. It lifted him out of the depth of skepticism and lodged him in a moment on the emperian heights of faith.

It was the salvation of Gurudatta—that last glance of the Rishi. To that magical glance our homage! The charm of the Rishi's eye! Of Gurudatta a metamorphosis! He had found the light. After a long chase of *ignis fatuus* he had at last found a stable light. With it the quest ended. He had now before him a destiny for which he could work with a definite aim. Found at last! The goal of his life! The path of his endeavour! Is it for this we have named Dayananda last? The exchange of glances which was the only converse that the Guru and the Chela had is a landmark in

the history of mystical magic. The disciple's only lesson was the dying glance of the Guru ! It won him for the cause. It made a new man of him. It opened to him an emperium of extacies. To that emperium homage ! It was a never-ending string of lights—a perpetual *Dipa-mala*. Our greetings, never-ending greetings to that glorious *Dipa-mala* !

THE WORLD-WIDE DEPRESSION

The depression in trade is world-wide. There is over-productiveness in all markets. The farmers have been producing more than they can sell at favourable prices and that reduces their purchasing power. Besides this all industrial concerns produce not with an eye to the home-market but in the expectation of flooding the markets of the East. In the words of Mr J. A. Holesome "productive power, under the impetus of modern scientific technique or organisation, is going ahead of the expansion of markets." Mr. Callendar rightly says about Britain :— "Many of her customers, including her own dominions, which used to take her manufactured goods before the war, have gone in increasingly for industrial production themselves" This is a world-wide factor. The fact is that excessive use of machinery has resulted in large-scale production and dumping and the East has, in this respect, proved an apt pupil of the West. The tame oriental, who was content to purchase textiles and other machine-made goods produced by the factories of the whites, has learnt to be an exploiter himself. In oriental countries Nature is bountiful and, for this reason, man can feed the belly and clothe the body at much less cost than he can in the inhospitable and bleak climes of the West. Eastern industrial countries can, therefore, afford to undersell Britain, Germany and the United States of America. Besides that India, England's best

customer, has boycotted foreign cloth and is manufacturing khadi. The introduction of machinery, on a large scale, inevitably results in the increase of unemployment and this depression has increased unemployment still further. Machinery is employed now even in the field of agriculture and the result is over-production of foodstuffs. We are sure that the demon of Industrialism has eaten into the vitals of the civilized world and Nemesis is pursuing both the late aggressors and the late victims in this war of exploitation. Large-scale machinery will not bring returns on investment so long as there is not large-scale production and large-scale production means dumping or overstocking of goods. It is a vicious circle and the only way out of this labyrinth is a return to normal conditions that prevailed in the pre-industrial epoch when each village was self-contained and all the Vaisyas and Sudras i. e. more than four-fifths of the population were engaged in producing food and raiment for themselves and for the scholars, preachers and teachers (Brahmins) and the defenders and protectors of national freedom (Kshatriyas). Moreover break-neck competition was eliminated in ancient India by the Ashrama system. A man was a Brahmchari upto the age of twenty-five and during this period of novitiate he gained knowledge and did not compete with his seniors in the battle for making money and after fifty the active bread-winner retired from the field and devoted himself to contemplation, meditation, teaching and preaching. At the present time, in the civilized world most people begin making money at the age of 18 and go on making it and mis-spending it till they die. The new-comer has thus very little chance. The only remedy for the ills from which the body politic is suffering is a revival of the spirit of Varna-Ashram-Vyavastha and a return to nourishing wholesome natural food and coarse

healthful clothing. In fact what is required is a complete transformation of what is called civilization on the lines followed by the ancient sages who civilized the world and a thorough transvaluation of what are deemed desirable things.

THE GURUKULA SAMACHAR

DISTINGUISHED VISITORS

Sir C. C. Ghosh, the distinguished judge of the Calcutta High Court and an admirer of the late Swami Shraddhananda, came to the Gurukula on the Dewali day and stayed on for another couple of days. He was accompanied by Lady Ghosh, his youngest son and two daughters. Sir C. C. Ghosh delivered two instructive and learned speeches which were deeply appreciated and even enjoyed for His Lordship has a facile tongue, a command of easy and elegant English and a manner that charms. He gave wholesome advice to the Brahmacharies and made them feel that he was not a distinguished stranger but a loving elder who had come to live with his children and grand-children for some time. This is the universal feeling in the Gurukula. The only regret of the Gurukulites is that his visit was too short. They look forward to another visit of a longer duration in the near future. Needless to say that Justice Ghosh was much impressed with what he saw in the Gurukula and what he admired at a distance he learnt to love and own when he had an opportunity to study it at close quarters. Another visitor who came after Sir C. C. Ghosh had left was Mr N. N. Cinar the Advocate General of Bengal. He was also accompa-

nied by his wife and daughters. He could spend only two hours in the Gurukula. He was, however, very favourably impressed and addressing the students and professors eulogised the services of the late Swami Shradhananda to the cause of educational and social reform characterising him as one of the greatest men of India and exhorted the Brahmcharies to maintain the glorious traditions of their *alma mater* and never to fail in their loyalty to their Principal and his colleagues.

THE CLIMATE

The climate of the Gurukula Bhumi is as bracing and pleasant as the natural scenery allround is picturesque and ravishing. There is almost an entire absence of mosquitoes and bugs. The days are pleasantly warm and the nights are cool. There is not a single case of fever either among the college students or the little boys.

A SAD DEMISE

It grieves our heart to have to record the sad and lamentable death of Brahmchari Hari Shankar of the 1st Year Class. He had an attack of typhoid from which he recovered but there was a relapse and inspite of all the devoted care which the Gurukula doctors and the nursing Brahmcharies bestowed upon him, the youngman succumbed to the second attack. The college and the school were closed for the day and a mourning meeting was held in which feeling speeches were delivered.

THE NEW BUILDINGS

The School Hostel and the School buildings were completed and occupied some time back. The hospital building is nearing completion. The Yajnasala of the school with

its golden spire is complete and appears to the aesthetic and artistic sense of the numerous visitors who come every day. Funds are badly needed so that the construction of the college building may be taken in hand forthwith. Generous donors will please note.

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अथर्ववेद का सुबोध भाष्य ।

छः काण्ड छपकर तैयार हैं ।

प्रत्येक सजिल्द काण्डका मूल्य २) और डा० व्य० ॥)

है । डाक व्यय सहित मूल्य भेजकर पुस्तक मंगवाइये ।

प्रत्येक काण्डके बिना जिल्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

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Volume XXXIX.

THE

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AND
GURUKULA SAMACHAR.

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SRIKRISHNA

Pt. Chamupati M. A.

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EXPERIENCES IN THE WEST

Prof. S. N. Pherwani

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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—manu.

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SRIKRISHNA

II

Pt. CHAMUPATI M. A.

THE Mahabharata gives an account of Srikrishna's public life, a sketch of which has, with reference for every detail to the original, been attempted in the following pages. As to his birth, his marriage, the position he held in his own state, his retirement into Vanaprastha, forest life, his death, etc. etc., all incidents of his private career, hints scattered in

* A part of the author's introduction to his forthcoming Hindi book 'Yogeshvara Krishna', translated from the original.

the Mahabharata have been collected and amplified with the help of the Puranas. The Mahabharata, so far as it goes, contains the earliest description of the life of Srikrishna. On whatever topics it is silent, it throws a side-light by means of hints occurring by the way in the midst of other themes. In the light of these incidental references we have tried to understand the original import of the narrative related in the Puranas. A separate chapter, too, has been devoted to the biography of Krishna sketched in these books. In them the greatest importance has been given to the birth and childhood of Krishna, which their authors look upon as a marvellous unearthly event. It goes without saying that real importance always belongs to the public careers of great men. Their childhood puts on a borrowed glow which the natural brilliancy of their prodigious after-career lends it. "Promising events cast their shadows before" is a maxim which becomes applicable in practice only when an event that has actually taken place has already proved itself to have been a thing of promise. The halo of Srikrishna's public life is human, that of his childhood divine. This difference was natural.

With the hypothesis of Prof. Bhandarkar that the original name of Srikrishna was Vaasudeva, Krishna being his *gotra* name, and that the names Vaasudeva and Devaki, were coined later for his parents, we have found ourselves unable to agree. Pargiter has very ably established the historical authenticity of the geneologies given in the Puranas. In his opinion these geneologies are not spurious. We, too, agree with him. The names, Vasudeva and Krishna, occur in all these geneological tables. In the Mahabharata Vaasudeva is mentioned independently of Krishna in several contexts. There, too, his name is Vaasudeva. In our opinion Vaasudeva was Krishna's patronym. Later on it became

as much a distinctive appellation as his own name Krishna, so that independent derivations to it began to be ascribed. To this fact is due its frequent use in later literature.

Srikrishna makes his appearance in public when he has allayed all internal dissensions in his family and state and kills Kamsa. At that juncture he should be of course of age to unite older men like Ahuka and Akrura by marrying one to the daughter of the other. What was he doing prior to that event? We believe he was then a student. The same is the opinion of Hemachandra Ray Chaudhary M. A., Professor of History in the University of Calcutta. In the Chhandogyaupanisad we find mention of a Krishna, son of Devaki. He receives a homily from one Ghora Angirasa. Prof. Chaudhary institutes a comparison between this homily and the basic teaching of the Gita, and concludes that the Krishna spoken of here is none other than the flower of the Yadava race. Ghora Angirasa thus appears to him to have been the teacher of Krishna. In the Satapatha Brahmana, a book contemporaneous with Chhandogya, there is given a position of stars which makes its author a contemporary of the author of the original Mahabharata—a fact which corroborates the assumption of Prof. Chaudhary. In the Mahabharata, however, we find no mention of Ghora. Possibly the Krishna of the Chhandogya Upanisad may have been different from the hero of the Mahabharata. In that case, too, the assumption that Srikrishna may have been a scholar receiving his education at that early age is nothing repugnant to the critical sense of the discerning reader.

His student-life was passed in the vicinity of Vrindavana. He killed Vrishasura, a mad bull, and Hayasura, a wild horse, somewhere there. The poetic episode of his "lifting" the hill of Goverdhan, which was simply a figurative

description of his establishing a settlement of cowherds on a side of the Govardhana hill and by vigilant watches of a week through day and night keeping it,—as it were, on his own hands—from being gulped down by the rains and floods, belongs to the same vicinity.

The marriage with Rukmini took place after the Yadava capital had been shifted to Dvarvati. At the site of the present Bhojakata, Rukmi, the brother of Rukmini, gave his approval to the match, which sealed finally the consent to it of the bride's family. After the marriage the bridegroom and the bride undergo austerities, observing continence for a period of twelve years at the foot of the Himalayas. This was the preparation of an ideal married couple undergoing self-denial in order to obtain ideal progeny.

In the Yadava state, first on the occasion of the attack of Salva and later in a normal state of affairs an order was promulgated prohibiting drink. This is an index to the reformatory tendencies of Srikrishna. Of spirituous drink he was an inveterate enemy. The penalty prescribed for a breach of the prohibitory order was death.

With regard to certain incidents in the Mahabharata war it is said Srikrishna was guilty of employing crooked unfair means. The murder of Bhishma is, for instance, said to have been contrived by placing Arjuna behind Shikhandi, from where he could attack Bhishma without any fear of a counter-attack. We have examined this episode at length in the light of the verses of the Mahabharata itself. Shikhandi was one of the bravest men of his time. Even Bhishma counts him among the greatest car-warriors of the Pandava army. He killed Bhishma. Bhishma could not meet his onset with a counter-onset, as Arjuna, who stood at Shi-

khândi's back, by dint of his wonderful mastery of the archer's art, broke in twain every bow of Bhishma as soon as the latter took and strung it. It was this wonderful feat of Arjuna's skill as an archer that extorted from Bhishma the observation that his death was due to the arrows not of Sikhandi but of Arjuna. The agency of Arjuna was indirect but none the less true. Bhishma himself hurled a *Sakti* at Arjuna, from which it is clear that the latter was not concealed behind a cover. Bhishma, too, was at the time receiving the assistance of other Kaurava warriors. This the war tactics of the time allowed.

The death of Drona, Karna and Duryodhana have also been dealt with in their proper places in the light of the descriptions given in the Mahabharata. Whether on these occasions the conduct of Srikrishna does come in for blame or not, is left to the reader to decide. Srikrishna was always a strong advocate of truth and non-violence. Whether his life did in practice embody these virtues can be determined only after a thorough scrutiny of events.

We get a glimpse of Srikrishna's manners from the fact that wherever he meets persons older than himself, as for instance Vyasa, Dhritarastra, Kunti and Yudhisthira, he invariably touches their feet. To Dhritarastra he says "namaste". The use of this formula as a mark of respect is met with in the Mahabharata in other places too.

About his performance of *Sandhya* and *Havana* Srikrishna appears to have been very particular. It became sunset when he was yet on the way proceeding on his mission as ambassador to Hastinapur. He stopped at once for *Sandhya*. In Hastinapur, too, he went to the Sabha after he had said his prayers and performed *Havana*. On the day when Abhimanyu met his death, Srikrishna and Arjuna first

said their evening prayers and then made for their camp. In the daily routine of Yudhisthira and Dhritrashtra, too, these two duties occupy a very prominent place. A flood of light is thrown by these circumstances on the religious orthodoxy of that age.

The love Srikrishna bore towards his parents is evidenced by the fact that whenever after a long stay with Yudhisthira he has expressed a desire to go home, he has always stated as his reason the longing to see his parents.

Thus the character of Srikrishna was a wonderful combination of ideal excellences, both public and private. In his anxiety to do good to the country he never lost sight of the welfare of his own state, of furthering which he considered personal purity to be the best means. Of Pandavas Srikrishna was the mainstay. But the sympathy of the Yadavas was divided between the two belligerent parties. Balaram insisted on assistance being given to Duryodhana, his pet pupil. Kritavarma openly sided with him. The statesmanship of Krishna alone saved the situation. He became the charioteer of Arjuna. This maintained the lead of the Pandava forces in Srikrishna's hands. But he bound himself to remain unarmed during the war. This precluded all chances of his taking the field against his own people. The army divided itself into two sections, one of which under the command of Kritvarma joined the side of Duryodhana, while the other under Satyaki and Chekitana added to the strength of the Pandava forces. The story told of Duryodhana and Arjuna sitting by the head and feet of Srikrishna respectively and this deciding the attitude of the Yadava hero can be calculated simply to amuse children. Such important questions of state policy are not tackled by accidental coincidences of a certain man taking his seat by the head and of another seating himself by the feet of a sleeping warrior.

In arriving even at this small decision the political sagacity of Srikrishna found its fullest expression.

It was in respect of this master-statesman, whose manners were stainless, whose morality conformed with the highest ideals of private and public ethics, whose knowledge of the Vedas was acknowledged to be the greatest in that age, who established an ideal commonwealth, and to whom India will therefore ever owe a debt of gratitude, aye it was in respect of that hero of heroes, Srikrishna, that Rishi Dayananda wrote as follows :—

“ The life-history of Srikrishna as related in the Mahabharata is excellent Throughout, his career displays qualities of conduct and character which befit heroes—men whom people implicitly follow. From the moment of his birth to that of his death we find no mention of anything unrighteous—any morally reprehensible deed—having been done by him. ”

Satyarth Prakash 15th Edition, p. 356.

The credit for first availing himself practically of the hint thrown out by the Rishi belongs to Sri Bankim Chandra Chatterjee. He wrote a book named ‘Krishna Charitra’ which was the first Hindi biography of Srikrishna based on the Mahabharata. It has been followed by other life-sketches of varying sizes, but none of these portrayals makes even the slightest approach to the excellence of Sriyut Bankim’s work. As regards the material available for a biography of Srikrishna Sriyut Bankim has laid down the following criterion to test its authenticity :—

The fact of the matter is that the more a book contains unfounded, unnatural, unearthly accounts, the more removed from Krishna’s time it is. Judged by this criterion the books that come in for such critical examination may be arranged as follows :—

1. Mahabharata—first layer.
2. Visnu Purana. Amsa 5.

3. Hari Vansa.
4. Srimad Bhagavata.

This in other words is the order of the authoritativeness of the various sources of Srikrishna's biography. The book of Bankim is in the main a defence of Srikrishna against charges levelled at him. This has naturally placed a handicap on Bankim's method of treatment of his subject. His book is not so much a natural portrayal of events as an advocacy of their moral propriety. Notwithstanding this, his tireless grit, his penetrating insight, his capacity for patient historic research and his clear analysis of men and events are qualities which cannot fail to charm the readers' heart. At many places we differ with Bankim Baboo. Some of the occurrences which he has dismissed as impossible and others that he has not only accepted but proved reasonable in their traditional form have appeared to us to assume quite a new colour, when studied comparatively in their various versions given at different places in the Mahabharata. For arriving at such a result due regard has of course to be paid to the method of presentation of the author. Some of these differences we have stated in footnotes.

For the benefit of students of history we have besides quoting authorities for every statement of ours, devoted separate chapters to "Yudhisthira's Method of Government" and "The Mahabharata Mode of War." The picture of cities presented in the Mahabharata has been reproduced by us *verbatim*. The forms of greeting, saluting, showing respect and other such social formalities have also been simply reproduced. A rough schedule of the presents brought to the Sabha of Yudhisthira has been added. These details present to the reader a picture of the state of civilization of that age. Among the *rajas* who attended the Sabha, we find mentioned in addition to tribes that are manifestly Indian, foreign-looking peoples such as Yavana, Romakas,

Chinas, and Barbaras. The Chinas may possibly have formed part of the retinue of the Raja of Prag-jyotis, i. e. Assam of whose army too we find them constituting a portion. But did Barbaras come from Africa and Romakas from Rome? Or were Yavanas, and Barbaras tribes of immigrants from foreign shores settled now in India? This is a problem which awaits solution.

In the last chapter we have culled from the legendary traditions of other countries stories of kings whose careers as described there appear to be a replica of the legend of the Cowherd-boy of the Puranas. To one engaged in a comparative study of such myths these extracts will prove of special interest.

The teachings of the Gita form an extremely important aspect of the life of Srikrishna. This one aspect has, in fact, far outstripped in its significance the remaining phases of the Yadava prince's life. The history of the world has not been influenced so much by the life of Srikrishna as by the Gita. In our present book we have simply referred to the Gita in the course of a chapter on 'Visvarupa'. To write something about it in the appendix would be to insult Gita. Time permitting, we hope to devote a separate work to this episode.

Before closing the introduction let us say something about the moral atmosphere in the midst of which Srikrishna lived. Of the ethical environment of the age we can form an idea by a critical examination of the state of society depicted in the Mahabharata. That however is a laborious task. A mere peep into the moral conditions of the age may be obtained by a study of this narrative. The Mahabharata presents a picture of a complex condition of society. We find in it, on the one hand, Vidura who is as it were morality personified—he is in fact said through his character to support the spiritual foundations of the universe—and Bhishma, with his ideal self-denial whose insight into moral

philosophy is literally unfathomable, while on the other side, an incarnation of obstinate envy meets in the person of Duryodhana, and a shameless negation of whatever virtue should constitute a gentleman wears the shape of a Dussasana. The fact is that in the Mahabharata we have a variety of characters, of widely different hues, both good and bad, presented together. Evils most monstrous and virtues most angelic are depicted side by side. The cause of this variety of colours is that the picture is real. It reflects the conditions of a society, civilized, advanced, prosperous and rich. The insight of the author of the Mahabharata into the social structure of humanity appears to be very deep. It penetrates the very roots of things. A detailed consideration of it is at present out of question. For the purpose of this biography it may suffice to reproduce below two passages into which the moral ideals of the time have been, as it were, compressed. Of these the first is the oath of the Sansaptakas, swearers, who on the day of Abhimanyu's death drew Arjuna away from the main centre of war to partake in a minor struggle. Before entering on this sideways-combat they took the following vow :—

With armours on, anointed in ghee, girded with a *mekhla* of deer skin, bearing in their hands blades of, *kusha*, showering bounties of thousands and millions they stood before ignited fire to take this vow :

The fate that befalls the false, those who kill Brahmanas, drunkards, those who violate the sanctity of their Guru's marital bed, those who rob a Brahmana of his wealth, those who embezzle state-monoy, those who turn their back upon him who seeks their shelter, those who murder him that comes as a supplicant, those guilty of arson, those who kill cows, mischief-makers, those whose malice is directed against Law Eternal, those who deluded by a false idea of virtue refuse to copulate with their wives after menses, those guilty of copulation during *shradha*, those who violate the terms of their trust, those who cast to the winds what knowledge they have gained, those who fight with cowards, those who chase

him that is helpless, unbelievers, those who desert their mother and give up *agni*, that very fate be ours if we come back from war without killing Arjuna, or because of his severe attacks take to heels.

(Drona Parva Ch XVII verses 22, 26- 34)

The destiny of the sorts of people enumerated above was thought to be miserable. Every warrior who had a character to save avoided it. As opposed to this accursed fate was a height of spiritual merit which warriors longed for. The latter finds mention in the benediction of Subhadra. Having lost her only son, feeling beside herself, when the earth appeared to be slipping from under her feet and the sky seemed to refuse shelter, the disconsolate, helpless Subhadra throws her arms round the neck of Srikrishna and bursts into tears. Her brother consoles her saying "Tarnish not the fame for bravery of thy father, thy husband, thy son, and of him who though last stands closest, thy brother. Abhimanyu has died the death of a hero, a death for which we all long". Subhadra stops her wailing forthwith. Had she any doubt about the spiritual eminence of her son? A true mother, she could not believe that her darling had won that spiritual height without the aid of her up-lifted arms. If there was any deficiency in the inherent merit of his achievements, it was made up by her prayer. She immediately burst forth :

That high destiny which falls to the lot of performers of *Yajnas*, that are generous, and have realised themselves, of Brahmacharies who have been to the sacred centres of learning, who recognise what good is done to them, glorious men who serve their teachers, those who give away thousands—aye ! that eminent destiny, O darling mine, be thine. That glorious destiny which falls to the lot of heroes who turn not their back in war, who kill their foes and then lay down their own lives, that destiny which falls to the lot of those who give to the houseless the shelter they need, of those who look after homeless Brahmanas, non-violent—aye ! that destiny, my darling, be thine.

That eminent destiny which is attained by ascetics of severe

vows through *Brahmacharya*, and by those who keep to their wife alone, the destiny attained by a righteous *raja*, by dint of the meritorious works of the four *asramas*.

The destiny of those who show kindness to the helpless, and are uniformly benevolent to all, of those free from backbiting, aye that destiny, my darling, be thine.

The destiny of those who are true to their vow who respect their Guru, of those do not turn away their guests,

The destiny that falls to the lot of the patient, who bear up in troubles, aye that destiny, my darling, be thine.

Of those who always serve their parents, and confine their love to their wife, approaching her after menses, those who look not at other women, the destiny of such men be thine.

Of those free from envy, uniformly kind to all creatures those who tease none, and are forgiving; the destiny of such men, O my darling ! be thine.

That high destiny which falls to the lot of those who avoid flesh-diet, drinks, all cant, and falsehood, and are non-violent aye that destiny my darling ! be thine ;

That eminent destiny which falls to the lot of those who are modest and are well versed in the *Shastras*, those noble souls who exercise self-control, that destiny, my darling ! be thine.

(Drona Parva ch. lxxviii 19-34.)

This was possibly simply a remembrance of the good qualities of Abhimanyu. Remembrance which should in ordinary circumstances have taken the shape of a piteous wail, became in response to a hint of Srikrishna, immortal benediction. That spontaneous outburst of Subhadra, symbolising the wishes of heroic mothers of the time, has immortalised an ideal in the form of a fervent prayer—an ideal which sages and sociologists, philosophers and preceptors of that age had in view. The character of Srikrishna should be judged by employing this ideal

as a criterion. Judge it, reader, without bias, without a feeling of soft partiality. Before thee lies gold. Examine and evaluate it. Accept it if it be genuine. Return it, if it contains dross. The examination will at least add to thy knowledge of human metal.

 * Our short story *

The Neglected Village

[BY S. P. KULYAR]

I

CHOLERA had broken out in the village of Sherpur. It soon took an epidemic form. Many deaths occurred daily. But the inhabitants sat with folded hands. They did not know what to do. They just wanted to see whose turn came next to go to his long home.

As usual the village was dirty, filthy, foul smelling. The soil was soaked with water—and a heavy atmosphere laden with the impure, poisonous gases emanating from the saturated ground hung over the whole village. Inside, the houses were no doubt clean. But all the sweepings, all the rubbish, and the washings were thrown out into the lanes to take care of themselves: as if the filth once out of the houses and in the lanes could hurt them no longer. Kitchen-water was thrown out here, there and everywhere. Mother earth being supposed to draw it in leaving the atmosphere pure and wholesome. No one cared for the village water supply. They ate and drank as they had been doing all along. The

appearance of the dreadful disease made no difference to them for that matter.

Three weeks had gone by, many deaths had already occurred when a youngman,—a College student—having heard of the outbreak,—came to see his old mother and the young-wife whom he had lately brought from her father's home. He set to work atonce. He called together the people of the village—asked them to bestir themselves and not to sit idle. The lanes were to be cleaned: the rubbish and the sweepings to be removed to a safe distance and thrown in to the fields. He asked them to eat sparingly and properly cooked food and to drink only boiled water. He wrote a letter to the District Board to lend medical help and to disinfect the village well. But in doing this he had counted without his host. Who was he to make that peremptory demand? His letter had been filed with the remark:—wait for the S. D. O's report. He was busy day and night. He visited every sick man in the village and he did all he could for them—with his advice, with his Homoeopathic medicines and his cheery spirits. The village that was sleepy and bad only a few weeks before was now alive and hopeful.

But inscrutable are the ways of Heaven !

One morning the village awoke to hear the sad news that the young man was down with the disease.

The mother was terror-stricken—dazed—stunned. However, she soon recovered herself. She ran here and there to her neighbours to help and then took diligently—affectionately to nurse her darling son. It was all in vain. In a few hours it was all over with him.

The mother wept as only a mother can weep. It is a wrench that the heart knows but once—it is a wound that never heals.

II

Few were the relations of the youngman in the village and of those that were, none came to attend the funeral. They kept aloof. That is how they behave on such occasions. An excuse they always have ready for them—a graceless thing that one should be ashamed to entertain or to utter: Did the boy or his relations ever come to our funerals? However, the people of the village have generally sense enough to come forward to dispose of the dead.

But there was a knotty question to decide: who was to perform the last rites?—the mother or the wife? The river where the body was to be cremated was five miles distant. The mother was too old and so stricken with sorrow, the wife so young, so desolate, and there were no other relations. The question was hard to decide—they sat and talked, knowing though that before long the shades of evening would descend upon them and make the situation desperate. At last a youngman—whom the people knew but as a silent man immersed in his own thoughts and indifferent to the life going on round him—rose and thus addressed them: “I do not see where the difficulty comes in. If there is no relation present here, the community can perform the last rites or if you like I can do that”. There was a loud and angry protest from every quarter. It was against religion. Who had taught him that? “Common sense” replied the boy, and it is a wonder to me that you do not see that way. We see as we have been taught to see “said an old man” and we refuse to take such godless lessons from our degenerate sons.” “The time has come” replied the boy “when you should see as the world sees—as wisemen see—if unfortunately your own light fails you.” But there were more old men than young and it was decided that the young women should go if the old could not. To this the old mother did not

consent and so both proceeded to the burning-ghat—as best they could.

III

They did not reach the burning-ghat. The fates had decreed otherwise. Before they had proceeded half the way there were indications that the fell disease had claimed them too as its victims. There was nothing else to do but to leave them at the nearest place of refuge they could find—a cowshed belonging to a peasant whose house stood on the road side. Two of the party—one of them being the young rebel—were left to look after and nurse them. The dead body of the brave boy was carried to the ghat and quietly thrown into the river *without the observance of the last rites*.

IV

When his fellow-students at the College learnt of his tragic end and the more tragic end of his aged mother and young wife, there was not only sorrow but a feeling of suppressed indignation at the object condition to which the country and the community has been reduced. They called a meeting and all assembled offered a fervent prayer for the soul of the departed ones. They also resolved that their foremost duty to the country was to carry the light to the villages—to instruct them—to open their eyes—to widen their outlook—to teach them to cast off all superstitious ideas and to live an enlightend life of active usefulness and service to their fellowmen.

My Educational Experiences in the West.

III. THE MODERN INFANT SCHOOLS.

BY PROF. S. N. PHEI-WANI

Part (B)

In addition to the Nursery Schools now multiplying, and the private Montessori schools, there are what are known as Infant Schools, which deal with children between the ages of four and seven, and then pass them on to the elementary schools of which indeed they are adjuncts more or less. Here we find a continuation of the Kindergarten impulse, enriched by the work of Montessori, Mackinder and Decroly, and a happy experimenting-ground for every lover of the young children. Of this type we read in that excellent hand book issued by the L. C. C. entitled "The London Education Service," that the infant school, is an unquestionable boon. "If there is one thing that Modern Psychology has to say to the educator, it is that the early days of the childhood are the most significant for character and for happiness. It gives no countenance to the view, so confidently held twenty years ago, that the average home gives a better training than the average school. A silent trait of the infant school is its sensitiveness to change in the educational atmosphere—its readiness to adopt those new educational ideas which recent research has shown to be an improvement upon the old. When therefore a reference is made to 'modern methods', we at once think of the free discipline and the individual work of the infant-school. It is here that educational changes have been most marked. It is here that the school of today stands out in violent contrast with the

school of twenty years age, a contrast which may be seen at a glance from two of the pictures which illustrate this text. The picture with a gallery and the picture with table and chairs, both representing children of the same age in the same school but separated by a gulf of twenty years, tell their tale of change from passivity to activity, from listening to doing, from discipline imposed from without to discipline directed from within, from distasteful tasks to joyous undertakings, from simultaneous work to individual study, from the close class room to the open air and the sunshine; in fine, from an atmosphere of restriction and toil to an atmosphere of reasonable freedom, cheerful work, and childish happiness. I visited three of these infant schools, the Medburn Infants School, conducted by Miss Wellock one of the editors of the Personal Postal course on Modern Infant School, Marlborough School and the Downterry School at present managed by Mrs. Carter. Of all these schools I have brought lively and happy memories. They showed me the spirit of perfect freedom allowed to operate in these schools, alike among the teachers and the taught. Each of these schools had a distinct individuality, and was allowed to develop unfettered along its own lines. Medburn school was developing its own scheme of exercising and developing the colour sense. Each child was given six bottles of different coloured inks, and brushes and paper and allowed to experiment in putting daubs of different coloured inks and fold the paper twofold or fourfold and then notice and interpret the picture produced. Little ones would come running with delight at their discoveries of their chance productions. This looks like a dog. This looks like a motor car. This looks like a chandelier—such the words of their amazement. They were also allowed to freely lay washes of different colours on the papers they got and produce any particoloured pattern they liked.

On the tables of the little children could be seen flower vases, with fresh flowers therein. Bits of coloured paper were given to them, for cutting and pasting to produce any shapes that attracted them. I have brought some of the things done by these three four year children. One corner of the room was reserved as the Beauty Corner and the children were expected to arrange and beautify it according to their own desire, and with materials selected or brought by them. Another corner was set apart as the news corner. Whatever novelty or curiosity came to the notice of the children, or whatever new experience they might have encountered was to be brought by them and wrapped up or written out and placed on the news table. In the news hour, they were solemnly seated on a chair by turns and asked to give their news contribution for the day. The best items of news were incorporated in the daily news papers issued by each class. These formed their conversation, reading and writing lessons. All these infant schools are liberally supplied with teaching apparatus, Montessori, Mackinder, Decree and the rest. The London County Council maintains an up-to-date educational exhibition, which they call the sampling room, and to that any teacher can go and witness different teaching devices, classified and arranged according to subjects. All approved teaching apparatus is there to select from and the class teachers are left free to select there from within their budget. They are also busy devising their own. I have brought a few samples of apparatus devised and teaching schemes developed in the Marlborough Down derry Schools. The Chelsea and Croyden teaching devices were developed by Mackender in the Marlborough school. A full description of these devices is to be found in her book "Individual Methods in infant schools."

IV THE ELEMENTARY SCHOOL.

Let us turn next to the Elementary Schools, which where the infant section is well developed, deal with children from seven to fourteen with promotion arrangements at the age of eleven. They are of two kinds—the provided ones that are nondenominational, and the nonprovided ones or denominational. The distinction however is only managerial and not educational, except that in the denominational, ones Bible instruction is given along broad universal lines and the children are instructed and trained in principles of Christian religion and morality according to their age and capacity. As the official version runs “though these schools have a common character, such a large measure of freedom is left to the head teacher, that he has ample scope to express his peculiar ideas of the kind of education he thinks best through the curriculum, time-table and teaching methods. The result is that each school possesses its own special atmosphere of which the visitor soon becomes subtly aware; not less compelling because so pervasive and natural as to be imperceptible at first; depending on many factors, the locality, its inhabitants, the buildings, the sympathy, understanding, imagination of the staff, as well as upon the work done.

The work done is being adapted to different needs; in many schools particularly those, in poor neighbourhoods, backward children are specially cared for; in others, free discipline is practised to foster individuality; in others stress is laid upon the artistic tendencies in our nature, in a slum school the main need may be to brighten the monotonous lives of the pupils, in some the brisk alert tone of business is observable. A typical time table of an upper standard in a London Elementary School is as follows:—

<i>Lessons</i>	<i>Hours per week</i>
Bible Instruction	2½
English and Arithmetic	10
History, Geography, Singing	5
Science and practical work	5½
Physical Education	1½
Play intervals	3
	<hr/>
	27½

We visited a number of these schools both for boys and girls, also some educational ones.

The schools seemed to take pride in their handwork exhibits and gymnasias, and chaples and swimming baths wherever they had the latter. Every school that we visited appeared to us unique rather than stereotyped, had ideals and visions and enthusiasms of its own. Some of the boys schools were seen specializing in wood and metal work, others in art printing, and popular advertisement illustrations. The practical working girls schools took the shape of Cooking, Sewing, Laundry, Music etc.

(*To be continued*)

THE TWIN-GODS ASVINS OF THE RIG-VEDA:

It is stated above that just next to the Asvins appear the dawns. Their connection with the dawn and their appearance in the interval between Dawn and Sunrise are thus taken to be clearly established; and whatever theory we may adopt to explain the character of the Asvins on a physical basis, we cannot lose sight of the fact that they are matutinal deities bringing on the dawn or the light of the morning with them. The two epithets which are peculiar to Indra viz वृत्रहन् & शक्रतु are applied to them (वृत्रहन्तमा R. V. VIII. 8-22; शक्रता I 112-23) and in I. 182-2 they are expressly said to possess strongly the qualities of इन्द्र (इन्द्र तमा) and of the Maruts (मरुत्तमा) the associates of Indra in his struggle with वृत्र' '*

" It is " says the same authority quoted above "the struggle between the powers of light and darkness and the Asvins in their character of divine physicians were naturally the first to help the gods in this distress or affliction. It is true that Indra was the principal actor or hero in the fight; but the Asvins appear to have stood by him, rendering help, whenever necessary, and *leading the van in the march of the matutinal deities after the conquest.....* The Arctic theory alone can satisfactorily interpret the facts stated above; and when they are interpreted in this way, it is easy to perceive how the Asvins are described as having rejuvenated, cured or rescued a number of decrepit,

* Vide, Tilak's Arctic Home in the Vedas, p. 200.
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blind lame or distressed proteges of theirs in the various legends ascribed to them."

(Vide Ibid P. 301)

We have stated above that the ancient Vedic Bards divided the period between the yoking of horses to their car by Asvins and the actual appearance of the solar disc into five divisions or five separate phenomena viz.

- (i) Asvinau—a dual or twin phenomena.
- (ii) Dawns or several Usas.
- (iii) Surya.
- (iv) Vrsakapayi
- (v) Sarnyu
- (vi) Savita—the solar orb.

This fivefold phenomena of the total duration of the twilight either before the appearance of the solar orb on the horizon of the polar regions or the sun's disappearance below the same must have extended from 47 days to about two months in the polar regions. With our present knowledge of the atmospheric and meteorological conditions in ancient Vedic times we cannot precisely determine the exact duration of the appearance of one or other of the Asvins as distinguished from the first उषा or the Dawn. But to our mind the duration must have been about ten days in the maximum. We think a verse from R. V. gives us an exactly similar view. [Vide R. V. I. 157-4]. This verse has been a great puzzle to the interpreters of Veda who have not sought the help of astronomy thus to interpret it.

That "The Asvinau can not be identified with the sun and the moon" is already shown above by direct evidence from the several verses of Rig Veda. An additional and very clear support to this view is found in R. V. I. 112-12

where it is said that "They (Asvinau) urged to victory the car without the horse (Asva i. e. the sun); while in the next verse it is stated that they in their car are said to go round the sun in the distant region.

A second very important piece of evidence showing that the Asvinau and the Dawn are not the evanescent phenomena of the tropics in the Rig Veda, is furnished by the time taken to recite the Asvini Sastra by the Hotra priest. This Asvini Sastra is the longest recitation to be recited by the Hotra before commencing the Gavamayna Sacrifice. "It is not to be recited until darkness of the night is relieved by light so between the first appearance of light and the rising of the sun, there must have been, in ancient days, time enough to recite the long laudatory song of not less than a thousand verses. If the recitation ended long before sunrise, the Taittiriya samhita has added that all the ten Mandalas of Rig Veda may be recited if necessary [Vide Tilak-Arctic Home in the Vedas Pp. 82-84.]

We do not propose to enter here into the question about the long duration of the Vedic Dawn but it is sufficient for our purpose to state that the Vedic Dawn admitted of a fivefold division in Taittiriya samhita & of a threefold one in Rg. Veda thus giving us a clear latitude to infer that the twin phenomenon of the Asvins must have occupied a sufficiently long period of time and impressed the minds of Vedic Rishis with its grandeur and divine inspiration

Lastly we would humbly beseech the patience and tolerance of such Vedic Scholars as may not agree with us in the view propounded in this article. We can never expect any thing like finality in views that are mainly based on mere intelligent guesses and probabilities rather than on positive and direct reliable evidence. There is always room

enough for a fresh view, based on fresh materials in an obscure and puzzling field where so many have struggled and are still struggling for an ascertation and a recognition. We may also be allowed to add that a true conclusion can only be arrived at not certainly by stifling an independent opinion boldly expressed and formulated but by giving it a patient hearing and discussing its merits.

In short, if the proofs adduced by us be found convincing or even probable we shall think our labour amply rewarded if they will sufficiently justify the necessity of starting a fresh inquiry regarding the question of the identification of the Asvins.

HINDI LITERATURE

AND

TULSI DAS'S RAMAYANA.

(By RAJ BAHADUR LAMGORA, M.A., LL.B.,).

(For previous articles see issues of April 1928 and Feb. 1929 particularly the former.)

GARDEN SCENES.

POETRY can be classified into two broad divisions. (1) The one which has for its ideal what the great poet Shakespeare calls "holding mirror to nature". This division comprises all sorts of poetical compositions from the common lyrical songs to the masterpieces of dramatic art. The poet tries to mirror the various feelings of the human heart and to picture natural scenery with its genuine charms. Fidelity.

to nature is its aim. If there is any difference it consists in the artistic method by which the poet deals with the good and the evil in human nature and the physical world in such a way that a natural lesson of repulsion or attraction, as the case may be, affects our hearts. But the poet seldom comes to us directly as a teacher. Hence there is an inherent defect as well. We have no guide and sometimes the result is the reverse of what the poet intended. Is it not amply illustrated by the effect that novel reading and passion for theatre are having on the modern youth? If we name this division as realistic the other division with which we are going to deal can be called idealistic. But as we are taking broad divisions, it is always to be kept in mind that the above names, though they present a good contrast, are yet too narrow for our purpose.

(2) The second class places before us principles for our guidance. The poet aims at bringing such characters before us as fascinate us by the purity of their nature and thus have an ameliorative influence on us. He sometimes leaves our earthly affairs behind and paints for us scenes from Heaven and Hell with Gods and Demons in order to influence us in a way which is hardly possible with human pictures. At the zenith of this class we have Epic poetry. Some one has expressed the contrast very aptly by saying that "Shakespeare's imagination was horizontal while that of Milton vertical", i.e., Shakespeare's imagination spread over the earth while Milton's shot up to Heaven. The one deals with mundane things while the other refuses to touch the Earth. The contrast is so manifest that English criticism regards it an impossibility that Shakespeare could have been Milton or Milton Shakespeare. It is Tulsi Das and Tulsi Das alone that has proved the combination to be a fact. Even Spencer and Milton tried their hands at epical dramas but gave up

their attempts after trying a scene or two which they incorporated later on in their great Epics.

In Tulsi Das's Ramayana, we see Rama and Sita in the beautiful garden of Maharaj Janak in Balkand (Childhood Canto) painted on human scale in the shape of a young prince and a young princess playing as it were a love game of hide and seek in that lovely place. Every human heart recognises kinship when it sees them fascinated with each other to the extent even of restlessness born of human love. Rama is made to admit the effect of love at the very first hearing of the clinking notes of the ornaments of moving Sita. :—

मानहु मदन दुन्दुभी दोन्हीं । मनसा विश्व विजय कहँ कीन्हीं ॥

(As if the God of Love is beating the drum and proposes to conquer the Universe of Mind.)

Even more charming is the picture of Rama outwardly engaged in a rambling talk with Lakshmana but his whole mind absorbed in the thought of Sita.

करत बतकही अनुज सन, मन सिय रूप लुभान ।

मुख सरोज मकरन्द छुबि, करत मधुप इव पान ॥

(Though talking with Lakshmana the mind is rivetted on the fascinating Sita's lovely form. It is sucking the honey of the lustre of beauty from out of the lotus-like face of Sita like a bee absorbed in its sweetness). This outward mechanical talk cannot withhold the mind from its sweet contemplation of Sita's charming beauty.

So beautiful and apt is the smile of a bee sucking honey from out a lotus. Sita's restlessness too finds a beautiful expression in :—

धरि बड़ धीर राम उर आनी । फिर आपन प्रण पितु बस जानी ॥

देखन मिसु मृग विहंग तरु, फिरह बहोरि बहोरि ।
निरखि निरखि रघुवीर छवि, बाढ़ी प्रोति न थोरि ॥

(Then with great effort she controls herself and keeps Rama's picture enshrined in her heart. But realising that her resolve is conditioned with her father's vow she becomes restless. Again and again she turns round to see Rama under the pretence of looking at animals, birds and plants. This repeated action in order to satisfy her love increases it more and ever more). The onrush of love's current makes the heart impatient. But there is the natural modesty of chaste virginity developing into womanhood as well, the modesty which is the jewel of refined humanity—which allows not Sita to look directly at Rama. There are maids of honour too. Their love union again depends on the fulfilment of her father's great vow. Unsatisfied restless heart therefore wishes to have a glance or two of that soul-entrancing beauty of Rama under the pretence of looking at flowers, fruits, plants, and animals. And when she glances at him the remedy augments the disease, as it were, मरज बढ़ता गया ज्यों ज्यों दवा की ।

But in the twinkling of an eye, both of them leave their human garbs behind and are seen as a god and a goddess and the whole of the above scene appears as an earthly stage for their play (लीला). The gentle light of delicate Sita's beauty assumes the shape of the beauty of the Universal Motherhood (जगत जननि शोभा अति भारी) and Rama appears the Wise Father of the Universe (जगत पति राम सुजान). We hear then the thundering warning of Lakshmana, the incarnation of the All-sustaining Sheshnaga asking his subordinate powers to beware (होहु सजग सुन आयसु मोर) and verily the earth seems to quake and the subordinate powers symbolized in the Elephants posted in different directions feel the shaking quiver of the rumbling notes of his Mighty Voice (डगसगात

महि दिग्गज डोले) when he is angry later on. Do we not see the picture of the Universe shaking at his great wrath. All this as if by the magic touch of some poetic electric button. This is one of the great powers of Tulsi's masterly art.

Tulsi has unusual command over the recourses of the dramatic art. Hence it is that the whole Ramayan is capable of division into acts and scenes and is enacted during Dusehra festivities in every nook and corner of the land with enthusiasms. Since I noticed this aspect of Tulsi's Art in my articles in the Zamanah of Urdu and the Prabha of Hindi, later on reproduced in the 3rd Volume of Tulsi Granthavali at pp. 244 etc, Professor Thomson of a British University has refuted Miss Mayo's view that the Indian masses have no literary or artistic taste with the help of this immortal book and points out that in almost every village its scenes are played with great enthusiasm in "an ecstatic fortnight of autumn." Can you utilize Miltons's Paradise Lost in a similar fashion? The Greek dramatists greatly emphasised the observance of the unities of time, place and action. A dramatist, they said, should arrange the plot in such a way that it may occupy a small range of time, having at least some correspondence with the time taken by the play on the stage. They never tolerated such arrangements as that one scene should take place at one time and the next deal with events of years after. Similar was their view concerning the action of the play and the place of occurrence. But the romantic schools of dramatists headed by Shakespeare put such restrictions aside as artificial. Be that as it may, none will fail to realize the difficulty of dealing with the creation, development and maturity of love in a drama which deals with the events of two or three days only. Even such a master of dramatic art as Shakespeare had to employ the clumsy device of the lifting of the logs of wood in testing the

quality of Ferdinand's love for Miranda in the *Tempest* where he did observe the aforesaid unities to a great extent. But Tulsi has arranged a full drama in the scenes beginning from Ram's arrival in Janakpur to the end of Dhanushyagya. The drama has been so masterly conceived that all the nine Rasas of poetry are seen at work therein. The vain efforts of the princes gathered to bend the mighty bow with their wordy quarrels, the despair of Janak, the indignation of Lakshman, the restlessness of Sita, the sorrow of her mother and the brave dialogue of Lakshmana with Parasram have been so masterly intermingled that all serve to test the quality of Sita's love and help it on to that stage of maturity where after the extreme anguish of despair, it can, in self-confidence, assert जापर जाका सत्य सनेह । सो तेहि मिलै न कछु सन्देह ॥ (Verily love, if true, attains its object and there is no doubt about it). Those who are acquainted with the complexities of love and the delicacies of its poetic treatment, fully know how much time is required for this maturity and what difficulties are met with in the process. In the whole range of Shakespeare's dramas, scarcely any character except Portia can be said to have even approximated this ideal. While commenting on the various lines, I will try to point out with what success Tulsi Das has dealt with all the stages of the development of love with their peculiar charms and difficulties in such a small range of time, place and action. The whole thing is simply beautiful and the treatment is masterly. Tulsi's artless art manages the whole affair in such a way that there is not the slightest tinge of artificiality observable. Every thing is so natural. This is another great merit then of Tulsi's art.

Poetic criticism has been all along of opinion that the comedy and the tragedy represent two intrinsically opposed

powers of poetry. Their mingling was considered difficult if not impossible. But the great English poet Shakespeare proved with what effect these can be mingled in his conception of the Court Scene in the Merchant of Venice. On the one hand the very life of Antonio is at stake, while on the other there is no melting observable in the stony heart of stern Shylock to whom Portia fittingly says, "Not on thy soul, harsh Jew, thou makest thy knife keens." Side by side we see the smiles of young women and the jokes concerning the ring. Far better is the mingling of these poetic powers in Tulsi Das's Ramayana in Dhanushyagya. On the one side we have the humorous, brave and pungent dialogue of Parasrama and Lakshmana, while on the other we see the very despondency incarnated for the time being in Janak, Sita and her mother with their feelings rising and falling like the ebb and flow of the tide. I would ask the lovers of English literature to read the dialogue of Brutus and Cassius just before the last battle in Julius Caesar, which according to the best literary opinion "has oft been imitated but seldom equalled" (Morley quoted from memory), and then to study the great Dhanushyagya scene with the same appreciative critical taste. I hope that this comparative study will prove to them as it has done to me that Tulsi Das has far excelled Shakespeare not only in the blows of the dialogue but also in the quality of humour and irony, the ranges of feelings brought into play and the sublimity of the language employed. Anger, courage, humour, sarcasm and irony of Parasram and Lakshmana intermingled with the soothing balm of Rama's words, rising from the dove-like gentility to the honeyed indignation of self respect, produce an effect that is simply indescribable. Does it not succeed in disarming Parasram's opposition? If we consider the contrast of the moral effects achieved by both the poets, we

will notice the sad tragedy of the idealism of noble Brutus yielding to the earthy Cassius while the idealism of gentle Rama helped with the pungent humour and irony of Lakshmana conquers Parasrama, a believer in brute-force in this a great hope-inspiring scene. This is then the 3rd great merit of Tulsi Das's art.

Now let me come to the fourth great merit of Tulsi Das's art, as observable in this part of the Ramayan which we may aptly call a dramatic Epic. Considering the end and the major part of it so full of sweetness and beauty, we may call it a comedy. Tulsi Das was not a poet alone. While writing the Ramayana, his aim was not only to leave a poetic masterpiece of unrivalled excellence behind, but his conception of the poetic ideal was Miltonic and hence he too devoted a great portion of his life in preparation. He himself says:—

श्री गुरुचरण सरोज रज, निज मन मुकुर सुधार
घरणौ रघुवर विमल यश, जो दायक फल चार ॥

(Having cleansed the mirror of my mind and heart (मन) with the dust of the lotus-feet of the Guru, I describe the spotless career of Rama which can give all the four fruits of अर्थ (gain), धर्म (duty and righteousness), काम (fulfilment of worldly desires) and मोक्ष (realisation of divine unity). He therefore delineates the characters and careers of the chief personages in a way which provides elevating lessons for us at every stage of our life. He gives us a brief timetable at the very start of this graden scene. Rama has just finished his educational career and is, as it were, on a happy trip with his Guru and his younger brother, and hence we do not find any rigour in it, but even then each item of the day's living proclaims unmistakably: "Sow acts and thou shalt reap habit, sow habit and thou shalt reap character, sow

character and thou shalt reap destiny" (simile from memory). Culture and refinement pervades the whole character of Rama and Lakshmana. What cannot be achieved by such personages ? Highest culture and refinement influences and is observable in each sentiment, talk and action of theirs. To take one little trait of Lakshman's character merely for the sake of illustration. Lakshmana is engaged in the brave dialogue and all the force and energy of his courage and fearlessness finds expression in the flowing speeches, the very quintessence of humour, sarcasm and irony, but one motion of Rama's eye is sufficient to curb all. **सेनहि रघुपत लछन नियारे** Such energy with such discipline ! Where can we find it in modern India ? energy there is enough and sometimes to spare, but discipline is wanting. Even in the absorption of love, refinement never leaves Rama. Search for a parallel in the literature of the world will be in vain. Where the feelings of human love are dealt with can you find the same moral ideal maintained as we see here in this garden scene. Even Kalidasa and Shakespeare fail to achieve it. Milton goes to the other extreme in the worship of the moral ideal and the result is that we have poetry which fails to thrill our heart with joy.

But in Tulsi teachings of morality are so beautifully so mingled with humour and the charms of **शृंगार** (love poetry) that the whole becomes simply fascinating. And the teachings are the very essence of what is the best in the Vedas, the Shastras, the Puranas and the Smritis. This is why we can say that we read Tulsi Das both as a matter of duty and for pleasure, though English critics say that they read Milton "as duty" and Shakespeare "for pleasure." Tulsi is neither a mere preacher nor a mere poet but he combines the charms of poetic art with the sublimity of the righteousness of his thoughts. He is unsurpassed in the literature of the world in this respect.

Now let us come to the particular scene under comment. Both Rama and Sita have been born and bred up in such an atmosphere of moral ideals, the one under the very guidance of Vishwamitra and the other in the palace of the philosopher-king Janak, that the first problem before the poet was how to develop the aesthetic faculty so as to enable them to appreciate each other's charms. This is why the morning hour has been chosen and the place of meeting is a king's garden where there is perpetual spring. But lest they should transgress the bonds of decorum and righteousness, there is no idea of a pre-arranged garden courtship in it. They are on the contrary brought to the scene for purer purposes, the one to cull flowers for his Guru's worship and the other to worship Girija the very ideal of तप (Sacrifice) and पतिव्रत (fidelity) and that too when sent by her mother. But Divine powers have their own way to fulfill the purpose of not a mere earthly passion but of eternal attachment of the two souls meant for each other. Let us see how the end is achieved.

उठे लखन निशि विगत सुनि, अरुण शिखा धुनि कान ।

गुरु ते पहिले जगत पति, जागे राम सुजान ॥

(Lakshmana rises early in the morning when the cock crows, and the wise Rama (the Master of the Universe) wakes up before his Guru).

लखन:—What a small and lovely name so fit for home use. It has been used purposely so as to show that there is no artificiality and the usual habits are being described. The younger brother is so self-disciplined in his duty of service that nature's alarm in the form of a cock's crowing is enough to make him rise before everybody else. What a contrast with our twentieth century youths rolling from one side to another listlessly even though the sun has risen. Aryan

civilization never taught slackness in the performance of duty by overindulgence of ease-loving youth.

अरुण शिखा धुनि कान There was no artificial or mechanical aid and it was not needed. The training under the supervision of the Rishi has taught Lakshmana to attend to the call of nature's bugler cock summoning the whole world to the life of action (N. B. अरुण = red + शिखा bunch). What a change of colour from the darkness of the night, as if it is an intended precursor of उगे अरुण the rise of the crimson disk of the sun. What a delicate poetic touch ! जगत् पति और सुजान Those readers who do not believe that Rama was an Avtara should not be overcritical. They must treat it as poetry. If you do not raise inconvenient objections when reading Milton, Shakespeare or Spencer, why do you assume an over-critical attitude when studying the works of art of your own land and your own mother tongue. As the comments are literary in the main, I leave the question aside, though as a matter of personal belief I may inform the reader that I am a humble worshipper of Rama.

Even though the Master of the Universe, his wisdom influences his conduct and in accordance with the duty of service (सेवा धर्म) Rama wakes before his Guru. How can he rule others if he cannot rule himself. Liberty is never inconsistent with self-imposed discipline. Do you not remember that even though the sun never sets in the domain of His Imperial Majesty George V, throughout his visit in 1912 the whole programme was observed by him with clock-like regularity. The so-called Raises intoxicated with a passion of pleasure-seeking lay aside all considerations of punctuality, principles of conduct and performance of duty. But the Avtara of Vishnu, all-pervading master of the Universe, is so careful

to follow the rules of righteousness. Verily is he ^{मर्यादा} पुरुषोत्तम and the reason given by Tulsi is that he is ^{सुज्ञान} सुज्ञान i. e., he is wise. Does not Bacon hold that 'know thyself' is the basis of all true wisdom ?

(Note :—Even though there is not a line which is not poetically beautiful, yet to avoid tediousness ordinary lines will be left out; they will not be analysed word by word critically).

सकल शौच कर जाइ नहाये । नित्य निवाहि गुरुहि शिर नाये ॥

(Having cleansed the body, they took the bath, and then having performed the daily worship, bowed before their Guru).

This gives us a clue to the time-table. The poet is so brief here because further enumeration of details would have been either totally unpoetic or it must have become very artificial. But not a single poetic sentiment escapes the minute care of Tulsi. The Aryan culture too left no detail of discipline unattended to. Alas ! under the stress of the inrush of so-called liberty, many beautiful traits are disappearing. What a purifying and elevating effect must this daily bowing in the morning to the elders and the Guru must have had on the young hearts. What a hope-inspiring effect must have been made by the daily morning blessings of the Guru in return.

समय जानि गुरु आयसु पाई । लेन प्रसून सले दोउ भाई ॥

(Knowing that it was just the time, both the brothers obtained their Guru's permission and proceeded to fetch flowers for his worship). We shall have Sita's entry introduced with : गिरिजा पूजन जननि पठाई (The mother sent her to worship Girija). On the one hand we observe the young princes themselves actively realising that the time of their

Guru's worship has come, and ask permission to fetch flowers of their own accord, while on the other modestly passive Sita goes to worship Girija when pressed by her mother. This contrast is so natural considering man and woman's nature. Moreover it is so beautiful as well as so elevating. Both of them enter the scene for the pure purposes connected with Divine worship and hence all along there is a subconscious check lest they should transgress the bonds of decorum and refinement. To achieve a similar object Lakshmana is made to accompany Rama and there are smart maids of honour with Sita (See दोउ भाई and सखी लै आई). But the beauty lies in the masterly handling of the theme by Tulsi Das so that these checks work subconsciously while outwardly they too help in the development of love in a very exquisite manner throughout. It is difficult to find a parallel in the world's literature to this scene of love's delicate and blissful charms where lovers even in their happy self-forgetfulness never fail to observe the rules of morality. Which poet has succeeded in mingling love poetry with moral idealism except our Tulsi Das ? The whole scene is the best illustration of Zauq's hemistich:—

इस तरह जाते हैं देखा पाक दामन आब में ।

(As the rays of light pass through glass, so do the righteous pass through the water of love undamped) otherwise the love poetry of the world cries out in despair :

दरमियाते कारे दरिया तरुता वन्दम् करदई

बाज़ मी गोई कि दामन तर मकुन हुशियार बाश ।

(Thou hast left me in in the depth of the river and then enjoined up me to beware and let not my skirts be damped).
लैन प्रसुन How beautifully the idea is concentrated on the culting of flowers and thus the aesthetic faculty gets a chance.
दोउ भाई The whole scene is managed in such a beautiful way that our curiosity is kept alive concerning both the brothers

all along. Tulsi Das's mastery lies in keeping a companion present but we have none of the evils of a रक्तीव (rival). How difficult and how beautifully accomplished! This will be clear when you reach the close of the garden scene.

भूप बाग वर देखेउ जाई । जँह बसंत ऋतु रही लुभाई ॥

(They saw the choicest garden of Janaka, where the spring had remained fascinated with the charms).

भूप बाग वर : A great literary critic has truly said that there are no exact synonyms in any language. Ordinarily we think that नृप and भूप mean the same thing and hence in common conversation we use them as interchangeable. But it is really a common mistake. A great jeweller of words, Tulsi Das tests every word with all the care that a jeweller devotes to a precious stone. It is then and then alone that he picks up the fittest word and sets it with the taste of a jeweller. We therefore cannot change a word.—nay cannot sometimes even transpose it. Let us analyse the word भूप in the above line. It means the "owner or master of Earth". A garden is the outcome of mother Earth's womb, as it were, and hence a भूप's garden must be better than any other man's even नृप's as the latter means the master of men. We shall see just some lines after the words नृप बालक (sons of the master of men) used to praise Rama and Lakshmana.

(Politically minded people may find something in the fact that at Janakpura the territorial theory of sovereignty prevailed. The King was considered as the owner of the land and hence it was that he was required to perform the first ploughing ceremony every season. In Ayodhya there was the personal theory of sovereignty prevailing and hence the king was regarded as the leader of men and therefore there was such natural and personal attachment. जो पञ्चहि मत लागे तीका

and several other similar expressions repeatedly used show, though Ramayana is not a treatise on politics but a work of art showing how people had voice in the affairs of state. English-knowing men have this contrast in the words 'King of Scots' and 'King of England'. But this political theory should not be pressed too far because Ramayana is not a treatise on politics).

वरः— The word means 'the choicest and the best' but with a beautiful suggestiveness gives us a fore-taste of what is coming after, because it means 'the bride-groom' as well. In Urdu Nasim is a master of such word-play, e. g.,

हर शाख में है शिगूफा कारी । समरा है कलम का हम्द बारी ॥

(The very first word besides meaning "every" suggests the name of a Hindu God हर and though prohibited by his teacher Atish he indirectly keeps his resolves and begins the book with the name of a Hindu God—the lines that follow are full of such beautiful equivocations and can be interpreted in both Hindu and Mohammadan style). We are going to have a marriage first arranged in nature between वाग & वसन्त ऋतु which is a beautiful precursor to Rama and Sita's union. A little twist of thought will make the line mean: 'the would-be bride-groom went and saw the King's choicest garden or that Rama went and saw the choicest garden of Janaka, i.e., the nature's bride-groom for the maiden spring, जाई too in this connection adds to the charm of the scene with its suggestion of attraction. But do not mar the beauty of suggestiveness by too hair-splitting an analysis.

जहां वसन्त ऋतु रही लुभाई Among the English poets, we can compare Tulsi with Wordsworth, because in the poetry of both of them a living principle is observable in nature. Tulsi does not paint mere lifeless stage curtains of nature's scenes for the human drama. With the magic of his art he sometimes gives us a living scene of nature sympathetic to

human action just as here where we see a marriage arranged in nature as a fitting background for Rama's union with Sita. Sometimes again with the same magic he brings a living scene but quite contrasted with the human drama in a way that each sets off the effect of the other as in the beginning of the Ayodhya Kand just before Banabasa. There is one more quality peculiar to Tulsi Das, viz. that he intermingles nature's scenes with human actions in such a way that each becomes a part of the other and it is difficult to separate them from one another, as in :—

देखन मिसु मृग विहंग तरु, फिरे बहोरि बहोरि ।

निरखि निरखि रघुवीर छाव, बाढ़ी प्रीत न थोरि ॥

With these remarks let us analyse the above group of words with greater minuteness. Poets often describe perpetual spring in their poems. But I have never seen any other poet giving such a beautiful poetic reason as Tulsi Das gives. He conceives spring as the beautiful bride and the King's garden as the bride-groom. As I have pointed out that the day may be fixed as the full-moon day of शरद ऋतु there must be some reason if the poet is to bring in the spring. What more beautiful reason can be thought of than given by our poet, i.e., the maiden spring came in its time but having been fascinated by the charms of भूप बाग बर stayed there in the forgetfulness of absorption रही लुभाई Is not the whole conception full of life and charm? But there is one moral distinction still kept in view. In nature we have an absorption that forgets time and season, while even though Rama and Sita are fascinated with each other's charms their superior culture and refinement gives them control over themselves and at the end of the scene we see them returning to their Guru and mother respectively. In Tulsi Das's poetry we have faithfulness to nature in all its salient features but there is always moral idealism present to refine and elevate it.

CONTEMPORARY THOUGHT REVIEWED.

AN AMERICAN CONDEMNATION OF MISS MAYO.

We read in *The Open Court*:—

When the authoress of *Mother India*, representative of the foremost Western nation and herself completely progressive, set out to view India, it was *sine qua non* she would employ for her examination only the highest and most up to date methods of Occidental devising. What was the medium through which she scrutinized the lined linaments of aged India? Was it a spiritual eye that vivified with lively delight the vision of a civilization already compassed when the loins from which the authoress sprung were naked to gaze or dressed in raw pelts? Was it a spiritual ear whose convolutions perpepuated in a replication of sweet sounds the song of the *Bhagavad Gita*? Was it a votive mouth to intone in praise the everlasting harmonies of Vedic hymns? It was none of these. In metaphorical epitome it was a length of sewer pipe.

Normally at the end of a sewer pipe one expects to find sewage—the book, *Mother India* found it. Normally at the end of a sewer pipe one does not expect to find a quintessence of spirituality or philosophy but a well known public utility. The *Mother India* book found neither; and as the pipe was perfectly designee and fabricated, and of course perfectly manipulated, obviously Mother India was naught but the foulest of foul old hags.

No other porteraiture was logically possible from the view point taken; and if demand be any indication of majority opinion, we are to accept the *Mother India* technique as the acme of Occidental skill and vision of artistry *where the Orient is the subject*

Whatever of our sublunary life be viewed through material values, material values alone will appear in the field of observation; and material values are the accredited resources the West knows and has at its command. Man however does not live by obstetrics, feminism,

social statics, eugenics, and main drainage alone; he may die of them; and under Oriental eyes the West may appear as worse than dead—putrescent. For if the Orient apply its ideals as a standard in a critical survey of the West; then as equally distorted a portrait will result as did that of the Orient under Western limning.

East and West should each be judged according to its own standards, and the result given in terms of defection from their respective ideals. But the West declares there is only one standard—that of the West. Oriental Mary therefore must spy out Occidental Martha in Martha's own fashion; and in doing so an image considerably more dubious than *Mother India* comes into view.

In a little green island in the west appear bold clear outlines of little grey homes where the ubiquitous hog shares the peat fire with its human companions; and the sprightly cock waking among the smoke blackened rafters greets the dawning of the day with a shrill clarion but never a "gardy loo;" Kathaleen in Houlahan is seen obviously no winsome colleen with emerald green skirts and dear grey eyes, beneath brows and lashes smeared on as with a sooty finger; but as a wrinkled old crone; dirty and given over to leprechauns, bogles, a low bred intolerant priest caste, assassins and corner boys.

In Scandinavia we get as a decaying custom of the country the unabashed tubbing of male guests by serving maids; and pre-martial sexual relations esteemed a superior bridal asset over mere virginity.

Slavonic Europe becomes nationalized atheism; and the Latins synonymous with erotic libertinage, illiteracy, dirtiness, ignorant priesthood, and religious proscriptions.

The Commonwealth of Australia running true to Botany Bay form intrudes upon the eye as an impudent repudiator of state borrowed moneys. The Dominion of Canada assumes prominence as a confiscator of private railway property; a manipulator of audits; and the gestured expositor of national independence and equality which it condescends to permit the Mother Country to pay for in the shape of naval and military protection: just as the little dog full of valiance beneath

the belly of the big fellow, dins dogdom with yelping asseverations of its tykedom.

England with its slums, its protestant illiberality, its sottish lower classes, and its imperial rapacities for territorial aggrandisements, is seen yielding her dark eminence in all these aspects to the United States of America.

Founded in religion and starting with a virgin land, this great nation is exhibited to day as an international spectacle of political and moral corruption; dominated by a debauched Press, big business, and a cynically nefarious administration of Law. Its cities are heard resounding to the clamor of the scions of Brian Boru, contending with the descendants of noble Romans, the glory that was Greece and the debris that was Poland; for the possession of city halls; the exclusive right to assassinate policemen; and follow the gainful occupation of peddling poisoned liquor, narcotics, venerally diseased prostitutes and abducted virgins.

Its self-vaunted states of southern gentlemen strut across the scene in character of flippantly bilking payment of their foreign borrowings, like any common sneak-thief.

From breaking solemn and sacred treaties entered into with its Indian wards; and embezzling their estate; the historic panorama of the United States of America's idealistic integration moves sturdily on from mere shystering misfeasance to the ampler aspect of an international fence purchasing territories it knew to have clouded titles; and continuing its career of humble abnegation the assumption of its majestic orbit of an imperialism so thinly veiled under hypocritical explanations, as to be insulting to the most ordinary intelligence.

This is the West as it appears when viewed after the manner the book, *Mother India* viewed the Orient. Is it a right picture? Most certainly it is not, because it is not the whole picture. Nor was the book, *Mother India* the whole picture; yet the Orient was condemned by it with an unreserved opprobrium; the image depicted was accepted a good and faithful portraiture and the mirror reflecting it, a good and true glass.

Then, will the Occident acknowledge its own image as reflected in the same glass of sociological fashion, as good and faithful portraiture also? With an unanimity equal to its own large approval of the book, *Mother India*, it will deny in its own case the truth of the glass. Only when turned towards the Orient does the derogative effect of Western perception obtain. Directed upon itself, it lapses into a vacant stare; or estatic contemplation: habitude of its own stercoraceous self, transmuting its unsavoriness into aureate excellence.

The book, *Mother India*, was intended as a condemnation of the Orient. Little logic, however, is required to see that in effect it is, also a mirror wherein the West is reflected in all its essential grossness and hypocrisy. It is the most cruel and brutal *expose* of Occidentalism of modern times

It such thing as neutrality could be within the compass of our Finite days; what could be its utterance when pondering upon these twain East and West. Until the last decade the Orient was as it was when the Christ walked beside the Gallilean sea; and the Buddha sat under the Bo Tree; Lao Tsze passed through the Western Gate; and Muhammad came down from Mount Hira in the dawning, and raising his hairy throat, pealed up to the paling stars the scarlet cry of Islam that has come down through the centuries. The Sermon on the Mount; the Noble Eight Fold Path; the Tao Teh King, and the Fatthah were uttered by men who lived, moved and had their being in an environment exactly as depicted in *Mother India today*—an environment of caste prejudices, child marriages, female chattelage, septic obstetrics, no main drainage, and the poverty and disease which the founder of Christianity ruled of no moment in comparison with things of the Spirit.

Has the West out of its sanitized ideals ever produced men such as these founders of religions in the East—the Eastern Garden of thought which *Mother India* finds so lamentably revolting? Among all the effigies that disfigure Western concourses, is there one Commemorating a character worthy to stand beside Jesus of Nazareth, or Gotama, Confucius? Instead we lay wreaths of immortelles in adulation before Light Horse Harrys, Iron Dukes, Stonewall Generals, cabbages and Kings.

IRRIGATION IN MEDIEVAL INDIA.

Thus K. Esvara Datta B.A. in the *Journal of the Andhra Historical Research Society*:—

A great granddaughter of Harihara II, by name Jomma Devi, had a channel dug to the Tirumani Tank, in the Penugonda kingdom, of which undertaking, the following interesting facts were given. It was agreed to pay 130 *gadyanams* to dig the channel and also give as a present, after the completion of the same, a portion of land at the sluice, a house and bracelets, on the condition, that these should be returned if the water did not flow in the channel. The channel was dug and the water flew regularly in the same. The amount stipulated was paid, together with the presents promised and a '*dasabandha*' free of all imposts was granted to them, under the Tirumani tank, into the bargain. †

An inscription dated 1416 A. D. gives us another information. The temple-priest of a certain goddess entered into an agreement with certain Brahmins for the restoration of the Arali Dam on the Palar river, which had been breached long ago and ruined down to the ground level. The Brahmins agreed to restore the dam and the reservoir behind it at their own expence, and build their an *agrahara* after the name of the goddess. In return for the restoration of the dam and the reservoir, they were to receive rent free $\frac{3}{4}$ of the rice lands under it, $\frac{1}{4}$ being reserved for the goddess. Further, they were to receive rent free, land on which they would cut down the forest and form into fields. If the tank should get damaged, at any subsequent period, the Brahmins only should pay for its repairs. ‡

Another inscription dated 1910 A. D., relates an interesting story of a dam on the river Hanidra. It records an agreement arrived at in 1410 A. D. on behalf of the god Harihara and the Brahmins residing in the village *Harihara Kshetra*. The Brahmins should build the dam at

† *Ep. carn.* vol x BG 70

‡ *Ibid* vol X. MB, 7

their own expense within the boundary of the god's land and dig a channel through the God's land. The lands irrigated by the said channel should be divided between the god. And the Brahmins in the ratio 2 : 1 ($\frac{2}{3}$ to the God, and $\frac{1}{3}$ to the Brahmins). It is also interesting to note that all the expenses for repairs on wells or tanks made under the channel should be borne in the proportion laid down already. In the same way distribution of water should be regulated.

Unfortunately, perhaps on account of bad workmanship, the dam was breached and the poor Brahmins, were at a loss to find out the means of reconstructing the same. They had to seek for a benefactor who would provide them with the necessary funds for the restoration. Accordingly they approached Chamanripala, the commander of the King's forces. To him, it was explained, the calamitous result that followed in the wake of the breach, how the livelihood of the poor Brahmins was at a stake and how the worship of the God had consequently become interrupted. The generous general of the army, then paid the amount required for the restoration of the dam, and the blessings of the Brahmins and the God showered upon him. *

Yet another inscription dated 1468 A. D., narrates another story of a new dam across the Kaveri. Devaraja, son of Singanna Odayar of Nagamangala made a grant for the benefit of his mother of a village to god Ramachandra and 76 Brahmins, on the occasion of the construction of a new dam in the Kaveri and a channel to the village of Harahu. §

Emperor Krishnadevaraya constructed in 1521 A. D., the great dam and channel at Korragul and the Basavanna channel, both of which are still in use and of great value to the country. † PAES describes the construction of tank for the purpose of water supply, during the time of Krishnaraya, thus. "besides this, the King made a tank there, which as it seems to me, has the with of a falcon-shot and it is at the mouth of two

* *Ibid* vol IX DG. 23 and 24

§ *Ibid* vol III, SR, 139

† *Forgotten Empire*, 162

hills so that all the water either side or the other on this collects there; and besides this, water comes to it from more than three leagues by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomely carved with figures; these connect the above with certain pipes by which they get water when they have to irrigate their gardens and rice fields. In order to make this tank the said King broke down a hill which enclosed the ground and occupied by the said tank. In the tank, I saw so many people at work that they must have been fifteen or twenty thousand men looking like ants, so that you could not see the ground on which they walked, so many there were; this tank the king portioned out amongst his captains, each of whom had the duty of seeing that the people placed under him did their work, and that tank was finished and brought to completion.

"The tank burst two or three times, and the King asked his Brahmins to consult their idols as to the reason why it burst so often, and the Brahmins said that the idol was displeased and desired that they should make a sacrifice, and should give the blood of men and horses and buffaloes: and as soon as the King heard this, he forthwith commanded that at the gate of the pagoda, the heads of sixty men should be cut off, and of certain horses and buffaloes, which was at once done." ‡

Instances, how the previous emperors, viceroys and ministers constructed tanks, etc. for purposes of irrigation or well being of people, are many. A tank was dug after the name of Anantasar a minister of Bukkaraya in 1370 A.B. £ Another minister of Bukkaraya constructed in 1364 A.D. an embankment across the river Pandu which rises in the Kambugiriswami Hills and formed a big tank, filled in with its waters. constructed another dam across the river Chitravati rising in the hill sacred to God Vankatesvara, sixteen miles south of Bukkaraya Samudram and constructed a big tank. ¶

The Emperor-poet Krishnadevaraya, in his monumental work *Amuktamalayda* in Telugu, says "the increase of income to the state

‡ Ibid pp. 244-45

£ Ep. Carn. vol XII. PG. 92

¶ Sources of Vijayanagar History p. 45

depends upon the extent of the territory. Even though the territory is not extensive, the king should construct tanks, channels, and help the poor-yots by granting some concession of taxes both in kind and coin. Thereby both the *Artha* (money) and *Dharma* will be increased. ¶ The king showed the same both by precept and practice and was quite true to the very letter of his maxim.

REPUBLICS IN INDIA IN THE 6TH CENTURY B. C.

Writing in *The Indian Review*, Dr. B. C. Law observes:—

The Mahaparinibbana Sutta (Digha, Vol. II.) and the Paramatthajotika (pp. 158-164, Khuddakapatha-Ratanasutta give us to know that Ajatasattu was at war with the Vajjian Confederacy. The Paramatthajotika testifies to the fact that this republican country of the Licchavis could rival in extent, power and prosperity; the kingdom of Magadha. It is also stated that during the lifetime of Bimbisara these two countries were on friendly terms. After the death of Bimbisara we, however, find Ajatasattu planning the overthrow of the Licchavis. Though he defeated the Licchavis, he could not break up the Republican Institution.

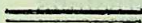
The Vajjians were a republican clan. The Videhas of Mithila and the Licchavis of Vesali were collectively called the Vajjians. From the Dhammapadatthakkhya (Vol. II. p. 439) we know that the Licchavis had seven thousand and seven hundred and seven princes of the Khattiyas, who reigned by turns. The Mahaparinibbana Sutta tells us that Ajatasattu, the king of Magadha, defeated the Licchavis. But he could not succeed in destroying the Vajjiad confederacy. In the Culassaccaka (Sutta Majjhima Vol. I) the Vajjis and the Malas are referred to as two confederacies. They are actually designated as sangha and gana in this Sutta. The Mallas had two settlements, one at Kusinara, and the other at Pava (Mahaparinibbana Sutta, Digha Vol II).

We shall now say something of the administrative system prevailing among the various republican clans. In the Ambattha Sutta we are told of the Mote Hall of the Sakiyas or Sakyas. It was the place where the Sakyas, old and young, assembled together (Cf...sambahuta Sawya

¶ *Amuktamalyada*, Canto Verse 236

Ceva Sakya Kummara ca Santhagara.....nisina honti). In the Mahaparinibbana Sutta we find a reference to the Mote Hall of the Mallas. The Sutta further tells us that when Atananda went to the Matta country to give the news of Buddha's Mahaparinibbana he found that the Mallas were then assembled in their common Mote Hall to discuss that very matter

It appears that the government of the country was probably carried on in the Mote Hall or Santhagara in which sat old and young alike. Everything was no doubt with the consent of the majority. It is worthy of notice that Suddhodana has been called the raja of the Sakyas and that there is a reference to a Raja of Allakappa (Dhammapadamatthakatha Vol. I. P. 161). But the idea of kingship is incompatible with the principle of government of a republican country. So we may infer that a single chief was elected as officeholder and that he bore the title of raja. What applies to the Sakyas, the Mallas and the Bulis also applies to the other republican clans.



EDITORIAL REFLECTIONS.

THE LAHORE ARYA SAMAJ ANNIVERSARY

The anniversary of the Lahore Arya Samaj was celebrated with unprecedented enthusiasm during the last week of November. The spacious Pandal was, at times packed to suffocation. Conferences were held, learned discourses were delivered and elevating sermons were preached by learned speakers and Sanyasis. Swamis Satyananda, Sarvadananda and Swatantrananda spoke on moral uplift and inspired thousands of men and women. Pandit Priyabrata Veda Vachaspati spoke in his velvety voice and delivered a sweet disquisition on "Truth and its implications." Pandit Dharmendra Nath Tarkashiromani spoke feelingly on "The rights of Women." Pandit Budha Deva delivered a learned discourse on "Rishi Dayananda and Vedic Commentaries" and exposed the presumptuous ignorance and audacious bungling of half-educated men in the Arya Samaj who flattered themselves that they understood the Veda better than the Rishi, although, as a matter of fact, they could not understand even the Rishi's commentary. Pandit Lok Nath spoke on "The Arya Samaja and the Congress" and pointed out how a people could not attain independence unless morally and socially it tried its utmost to raise itself, and in that work the Arya Samaj was helping the mother country. Pandit Chamupati M. A. spoke eloquently on Yogi Krishna and Yogi Dayananda and elaborately explained the real implications of yoga and appealed for funds. The response was generous. About 38,000 Rs. were subscribed.

PRINCIPAL RAMADEVA'S SPEECH

The last speech of the anniversary was delivered by Acharya Rama Deva of Gurukla Kangri. He spoke on "The Message of ancient Rishis to the Modern Distressed World".

He stressed the point that the ancient Rishis afforded guidance to the modern civilized man in almost every sphere of life. The Vedas, for instance, clearly point out in the following mantras that the teeth of man are not formed by nature for eating flesh but for grinding wheat, pulses, grain and other items of natural bloodless diet :—

ब्रीहिमत्तं यवमत्तमथो माषस्तथो तिलम् ।

एष चां भागो निहितो क्षत्रेयाय दन्तौ

मा हि सिष्टं पितरं मातरं च ॥ अथर्व. ६। १४०। २ ॥

उग्रहृत् सयुजौ सौगेनौ दन्तौ सुमङ्गलौ ।

अथर्व. चां भारं तन्वः परैतु

मा हि सिष्टं पितरं मातरं च ॥ अथर्व. ६। १४०। ३ ॥

In almost identical terms distinguished anatomists and scientists of the world have pointed out that Nature does not intend man to be carnivorous. Says Sir Ray Lancaster K. C. B. F. R. S.

"It is very generally asserted by those who advocate a purely vegetarian diet, that man's teeth are of the shape and pattern which we find in the fruit-eating or in the root-eating animals allied to him. This is true. It is quite clear that man's cheek teeth do not enable him to cut lumps of meat and bone from raw carcasses and swallow them whole. They are broad, square surfaced teeth with four or fewer rounded tubercles to crush soft food, as are those of monkeys and there can be no doubt that man fed originally like monkeys, on easily-crushed fruits, nuts and roots"

Then the Veda declares in unequivocal terms in the following text that the eating of flesh and eggs lead to the ruin of physical and moral and dental health.

य आमं मांसमदन्ति पौरुषेयं च ये ऋचिः ।

यमन्त्रिणादन्ति केशवास्तानितो नाशयामांस ॥ अथर्व. ८। ६। २३ ॥

This is, said the Acharya, being recognised by the leading thinkers of the modern age. Sir Isaac Newton was a vegetarian and so are Edison, Bernard Shaw, Sir Jagdish chandra Bose, Sir Raman and Dr. Rabindra Nath Tagore. Most of the moral teachers of humanity from the ancient sages of India, Buddha, Aristotle, Plato and Pythagorus down to Edward Carpenter, Tolostoy, Dayananda and Keshab chandra Sen were vegetarians and so is Mahatma Gandhi the greatest living moral teacher of the world. Says Dr. Alexander Haig M. M. M. D. F. R. C. P. in his work "Uric Acid as a Factor in the Causation of Disease:-

"Looking at these facts it is most difficult to avoid the conclusion that all sufferers from the diseases treated of in this volume owe their sorrow, suffering and early death to nothing in the world but their own folly That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it, and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and body."

At another place in the same book he says that Gout, Rheumatism, Epilepsy Neurasthenia. Diabetes, Bright's Disease and appendicitis are due to eating uric acid which is found abundantly in flesh diet and the excess of which man is not provided with the means of disposing of as are carnivorous animals. Says Dr. Frank C. Madden F. R. C. S. of the Government Medical College of Cairo. "I believe I am right in saying that the opinion among medical men in Egypt is that cancer—more correctly speaking cancerous—is never found either in males or females among the black races of that country. These include the Berberines and

Soudanese who are all Mussalamans and live almost entirely upon a vegetarian diet. Cancer is fairly common among the Arabs and Copts, who form the bulk of the white population of the native Egyptians, and who, strangely enough, live and eat much like Europeans.

Says Professor G. Sims Woodhead M. D. F. C. P. F. R. S. Professor of Pathology Cambridge University.

‘Meat is absolutely unnecessary for a perfectly healthy existence and the best work can be done on a vegetarian diet. People take too much meat and they could live much more healthily on a vegetarian diet than a whole meat diet. Vegetarians have done a great deal in a quiet way to make possible that simple life for which a great number of people are crying out loudly without any definite idea of what they mean’ Says Thoreau, the Prince of American Satyagrahis :—

“Whatever my own practice may be, I have no doubt that it is a part of the destiny of the human race, in its gradual improvement to leave off eating animals, as surely as the savage tribes have left of eating each other, when they came in contact with the more civilized people”

Says Emeritus Professor Francis William Newman in “Fruits and Farniacea” originally written by John Smith of Mattor “The stomach of the carnivora generally consists of a simple globular sac, without internal division, that of the herbivora has two or more compartments: in the ruminants it is very large and complicated: so that four stomachs are counted.....The human stomach is simple, but has two portions called cardiac and pyloric, thus occupying a middle line between the herbivorous and carnivorous animals’ Says Dr. H. Hallibur M. B. Lieutenant Colonel I. M. S. late Civil Surgeon Simla in an article

in "The Practitioner." Even amongst tribes and castes to which the use of meat as a food is not specifically forbidden by religion, meat is regarded rather as a luxury than as a necessity. For example, the Pathan is passionately fond of beef, but on service he lives on chapatty and dal, and finds no hardship in doing so In an experience of 22 years' surgery in the Punjab, I have found the following diseases very uncommon; appendicitis, gastric ulcer.....and finally cancer in all its forms."

And again :—

When civil surgeon at Simla I was appalled at the tragic frequency of cancer in all its forms among the poor Anglo-Indians and country-bred Europeans, while the Himalayan coolie and cultivators living in the same hills displayed an almost complete immunity from the same disease. If the foregoing facts have any meaning they surely point to the necessity for the revision of the diets of civilized peoples.....Water cress is a cheap and plentiful source of vitamins. As a nation we are living on dead synthetic foods.....Let us at any rate start the fight equipped with good health and eat porridge with raw sugar' Says the well known expert Dr. Polset McCarrison C.I. E. M.D. D.Sc. L.L. D. in an article in the same volume of *The Practitioner*.

"A diet, therefore, that is composed mainly of the storage parts of plants and muscle meat is, as the researches of McCollum have shown, an incomplete one, and must be supplemented with foods—milky, leafy vegetables and fruits—rich in those elements in which meats are poor. Sikhs, Pathans and certain Himalayan tribes—than whom it would be difficult to find races, whether in the East or in the West, of finer physical development, hardihood and powers of endurance are an instance in point. The high degree of physical efficiency of the Sikhs is attained on diet of wholemeal bread, legume seeds, tubers and roots, vegetables and clarified butter supplemented with liberal amounts of cow's buffalo's or goat's milk (whole milk, butter milk and curds). Beef is never eaten by them, but goat's flesh mutton and game are eaten occasionally, although not in large quantities. In the Army two or three

times a month a pound of meat is given but 16lb of milk are provided daily.

The people of Hunza make less use of meat than either the Sikhs or the Pathans. They are great fruit-eaters. Meat is a luxury used only on special occasions. These people are unsurpassed by any Indian race in perfection of physique; they are long-lived vigorous in youth and age capable of great endurance and enjoy a remarkable freedom from disease in general. Enforced restriction to the un-sophisticated foods of nature—provided these be of right kind—is no bar to the attainment of perfection of physique.

"... ..the storage parts of plants' leafy vegetables fruit and milk, which gives, perhaps, the best result of all.....gastric—intestinal complaints are as uncommon amongst them as they are common elsewhere. Even cancer is so rare that in nine year's practice I never came across a case of it"

Coming to the newly discovered theory of vitamins the Acharya quoted the Encyclopædia Britannica (14th edition) and pointed out that fish contained no vitamins and lean meat very little of B. and E while fresh and green vegetables like tomato, lettuce, spinach and cabbage contained vitamins of all varieties and milk was richest in them and so was the wheat germ.

MODERNMOST SCIENTIFIC THOUGHT AND ANCIENT WISDOM

Proceeding further Principal Ramadeva spoke on the scientific achievement of the ancient sages. Dr. Vogel, late Director General of Archaeology in India, tells us that a baked bicycle has been found in Ehilsa ruins and that both tradition and folklore credit the ancient Indians with a knowledge of the mechanism of bicycles and tricycles. In the commentary on Chatuhstika by Aryadwas (6th century A. D.) we read of a mechanical man that could walk, stretch out hands, wink and move eyelids. The ancient Aryans knew of the mariner's compass and called it *matsya yantra*. Shabar

Swami gave an exposition of the theory of sand waves. The Mahabharata speaks of some weapons of warfare connected with the radiations in space. Such, for instance are Bhaskara and Prajanya. By Prajanya darkness is brought about and by Bhaskara it is overcome. These two cannot be had without the control of electro-magnetic vibrations. Our present knowledge of physics and chemistry has revealed to us the existence of ether, the ultimate basis of matter. We have also inferred that light is a form of energy the electro-magnetic energy—and that it travels in ether. Arguing from this hypothesis, it is not difficult to deduce the possibility of obtaining at will either darkness or light either cold or heat, provided we have a method and proper instruments. Sir Oliver Lodge writes: "Etherial waves can therefore, be actually produced by direct electric means. I discharge here a jar and the room is for an instant filled with light. With light, I say, though you can see nothing. You pull aside a turning fork and let it go: vibrations follow and a sound is produced. You charge a Leydon jar and let it discharge: vibrations follow and light is excited"

He further tells us that at present we cannot see that light and adds that "*the generation of visible light by electric means so soon as we have learnt how to attain the necessary frequency of vibrations will have most important practical consequences*"

It seems, argued the speaker, that the ancient sages had achieved the results which modern science has yet to attain and this conclusion is confirmed when we find Philostratus writing thus about Alexander's invasion of the Panjab

"Had Alexander passed the Hyphasis he never could have made himself master of the fortified habitations of

these sages. Should an enemy make war upon them, they drive him off by means of tempests and thunders as if sent down from heaven. Egyptian Heracles and Bacchus made a joint attack on them and by means of various military engines attempted to take the place. The sages remained unconcerned spectators until the assault was made, when it was repulsed by fiery whirlwinds and thunders which, being hurled from above dealt destruction on the invaders."

At the beginning of the Van-parva we read of Sambhaka "a flying town" which was much larger than a modern Zeppelin. It accommodated a big army and necessary armaments. It came and attacked Krishna's fort at Dwarika. Krishna first terrified Salwa the owner of the airship by means of Shabda-Bhedi astra and destroyed the flying town by means of a "flaming chakra. This reads like a description of Zeppelins and anti-aircraft guns.

THE GURUKULA SAMACHAR.

THE CLIMATE.

The climate is most pleasant. The cool breeze in the morning invigorates the system and, as a result, the number of the sick Brahmacharies is very small.

THE BUILDING

All the buildings in hand are complete and the brick-kiln will, in a few, days, begin to produce bricks and, then, it will be possible to take in hand the construction of the College building. In the mean while, funds are urgently needed.

THE ANNUAL EXAMINATIONS

The annual examination is approaching fast and the Brahmacharies of the school and the college are earnestly engaged in their studies.

THE VEDIC MAGAZINE.

(1) The Vedic Magazine will be out in the first week of each Samvat month. Complaints of non-receipt of a copy must reach us on or before the 15th of the month; otherwise copies supplied afterwards will not be replaced free of charge unless lost through the fault of the publishers.

(2) Rejected MSS. are not returned, unless an envelop large enough to contain the MS., and covering return postage, is enclosed.

(3) Specimen copy can only be sent on receipt of postage stamps of -/5/- and back numbers, if available, on the receipt of annas eight for each copy.

(4) Subscriber's Roll number, noted on the wrapper, should be communicated, when corresponding, so as to facilitate reference.

(5) All Literary contributions should be addressed to the Editor and all business letters and remittances to the Manager Vedic Magazine, P. O. Gurukula Kangri Dist. (Saharanpur)

अथर्ववेद का सुबोध भाष्य ।

कः काण्ड छपकर तैयार हैं ।

प्रत्येक सजिल्द काण्डका मूल्य २) और डा० व्य० ॥) है । डाक व्यय सहित मूल्य भेजकर पुस्तक मंगवाइये ।

प्रत्येक काण्डके बिना जिल्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

यह भाष्य इतना सुबोध है कि बिना संस्कृत जाननेवाले भी इसको पढ़ कर समझ सकते हैं और वेद के उपदेश का गंभीर रहस्य जान सकते हैं । आप पढ़ेंगे तो आपको निःसन्देह बहुत आनन्द आवेगा । नमूने के लिये एक दो काँड मंगवा कर देखिये ।

मन्त्री— स्वाध्यायमंडल, औंध (जि० सातारा)

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THE

VEDIC

MAGAZINE

AND
GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

OUR PRAYER

Prof. Lal Chand M. A.

A LIFE OF SRIKRISHNA

Pt. Chamupati M. A.

SANDHYA

By the late C. R. Beri

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T. L. VASWANI

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GURUKULA KANGRI

Gentlemen desirous of securing new admissions of their wards in the Kangri University are requested to correspond early. Rules and admission forms may be had from the Governor's office Gurukula Kangri Distt. Saharaupur. U.P.

* ओ३म् *

THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.


सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—MANU.

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OUR PRAYER. III C

ओं स्वः पुनातु कण्ठे

 LORD, Thou art Bliss, purify my throat. If we keep our throat clean by the proper use of water and *datan* and if we properly use the clean throat, happiness results. How health of body and consequent happiness is ensured by 'asanas' and 'datan' has been referred to in my exposition of the second mantra of Sandhya. Our scriptures prescribe that after waking early in the morning, we should sip eight draughts of fresh water every day. This and the 'datan' used before the bath have kept millions of

our country men free from many diseases without the use of costly modern medicines.

I warn such of my countrymen as are infatuated by Western civilization against blind imitation of the west and scornful rejection of the ways of our ancestors merely because they look simple. Profound wisdom lies hidden in the apparently simple ways of sages.

The Lord of bliss pervades everywhere, but His manifestation in the throat is of immediate interest to us here. We are to pray to Him to reveal Himself there and keep us happy. How? By never permitting anything to pass down the throat which by experience we have found to be prejudicial to our throat or our general health or our vitality. By permitting only non-exciting and vitalising food to get down in the measure and at the time prescribed by laws of health. The Lord of Happiness is to stand as a guardian at the entrance smilingly saying to one kind of food, "Yes, come in and give peace and health and happiness to my devotee," but sternly to the opposite kind, "No admission. Enough mischief have you caused already. In future desist or you will be rudely dealt with." Half and more than half the miseries of mankind would vanish, if men were a little more careful regarding what they put into the stomach. Our scriptures are very particular regarding the food of righteous men. As the food, so the mind. Those who aspire after a pure and happy life are required to partake only of the 'satwik'—the non-exciting and vitalising—food in a limited measure at stated times, once, twice or at most thrice a day. 'Rajasic' food inordinately arouses the passions, which being hard to bridle or curb, have their own way, ruin manhood, bring disgrace and disturb the peace and happiness of individuals and nations alike. So long as people eat and drink

whatever they like and as much as they like and as often as they like, there shall be indigestion and the numerous progeny of diseases resulting from it, there shall be debauchery, and murders and robberies, there shall be cruelty, and hatred and wars. With all their vaunted progress and civilization, the beef-eating and beer-drinking communities of the west can have no peace either among themselves or with the sober communities of the east. They are a standing menace to the peace of the world. Drunkards themselves, they mercilessly beat and imprison those who peacefully picket liquor shops to free Mother India from a curse which is the source of so many evils, moral and economical, and then plume themselves upon their culture. Far better is ignorance than such diabolical culture.

Some men may laugh at the idea of associating food with happiness. In search of happiness men have wandered to the farthest corners of the world. Does happiness after all lie so near home, in the throat? Can it be secured by the health and the right use of the throat? Certainly. Only if we knew how to use the throat aright, how happy, how very happy we would be! One way I have already indicated. Control your food and you control your fate.

• There is another way for the right use of the throat. Food passes down, sound comes out of the throat. The throat performs a double function. It admits food. It emits sound. It is remarkable, how much influence words which are after all sounds have over the destinies of mankind. The all-destructive war of Mahabharata originated in a careless taunt by a conceited woman. In ordinary life we mar the happiness of our home and friends by giving the free reins to our tongue and speaking in passion anything that comes to the lips. If the angry word is not uttered, if the evil is nipped in the bud, much heart burning between contending

parties may be avoided. Wounds inflicted by sword may heal but the cut of a taunting tongue ever rankles in the heart and the balm that will heal it has not yet been discovered. If we wish that others should speak to us politely, it is necessary that we too should learn to speak politely. Sweet words cost nothing but buy much. What is that 'much'? That 'much' is abundant happiness. Those who have no control over their tongues raise enemies on all sides and make themselves unhappy. But a sweet tongue rains balm and scatters happiness all around. We should learn to laugh *with* others, not *at* others. In the Vedas a devotee prays to God to endow with honey the tip, the middle and the root of his tongue. If the sound that emanates from our throat is honeyed, then whenever we speak, we scatter joy in all the six directions. If we have sincerely and strenuously prayed to the Lord of Bliss to purify our throat, he will certainly manifest Himself there, and say to one kind of sound "Yes go out and scatter happiness abroad. Men are in misery and in sore need of thee. Go without delay and fulfil thy holy mission." And to another kind of sound "Halt, you noxious hurtful thing. Cease from further mischief. Humanity is already smarting under the cruel cuts of devils such as you." Kind language 'is a double blessing' It blesseth him that speaks and him that hears. To be a great actor or a great singer is given to a few but to speak kindly is possible for all, and all ought to cultivate softness and sweetness of speech, and become happiness-radiating centres.

Those whose ambition it is to become great orators and sway the hearts of their hearers need take special care of their throat, for a speaker with a hoarse throat is a pitiful spectacle. Swami Satyanand ji is deservedly known as a nectar-raining Sannyasin and his sermons have enthralled large audiences, especially when, as generally, they are delivered at night, when the gas-lighted or electric-lighted hall, or

'pandal' heightens the effect of his bright and beaming face. Of a finer and more fiery type was the soul-stirring eloquence of the late Lajpat Rai, whose patriotic speeches set aflame the hearts of young men and inspired them to dedicate their lives for the service of their motherland.

Blessed are the throats of such patriots and such saints, for they help humanity upwards in their struggle for freedom, secular or spiritual. But a large number of speakers uselessly waste their own energy and the time of the audience by delivering long, tedious, soporific, uninspiring and uninstructional speeches. Mahatma Gandhi has set a noble example in this direction. We should all follow in his footsteps.—first be sure that we have got something useful and important to say and then say it as clearly and as briefly as possible. We need speak neither very loud nor very long if we have first raised ourselves by austere discipline, moral and spiritual. It is preposterous to begin preaching before we have realised or practised in our own life what we wish to preach.

There is another function of the throat—and that perhaps the most important—which I have not yet touched upon, I mean, singing. Song is the most convenient ladder by which the soul climbs up to God. On the wings of ecstasy produced by fine sincere singing is the mind transported to the haven of bliss. Music is the great divine means to banish sorrow and awaken joy.

The chirping of birds, the murmur of rivulets, the gurgling of fountains, the roar of rivers, the thunder of waterfalls, the softly blowing breezes and the mad fury of tempests all have, hidden in them and supporting them, a Divine rhythm, which Pythagoras heard in the music of the spheres and which our sages in samadhi realised by actual experience

as 'anhad nad' or 'the song eternal.' The universe is a vast music-hall in which all are singing—the birds and the beasts, the winds and the waves, the flowers and the fountains. Do *thou* too sing man and join the great chorus; learn to sing better day by day and to reveal better the universal rhythm that pulsates through the cosmos and produces, by its working, fragrance and beauty and music.

I earnestly wish that in Gurukula, adequate arrangement should be made for the proper teaching of the divine art of music. In this respect we have to learn a great deal from the sister university of Bolepur. I don't mean to say that we should substitute perpetual dancing and singing and piping in the place of serious studies, but I *do* mean and most emphatically mean to say that we should balance the teaching of serious subjects, of which we have an over-dose, with the counterpoise of music than which it is hard to discover an influence which more surely refines the feelings or more marvellously soothes the impetuous passions of youth.

Blind faith is bad, but mere logic-chopping and splitting hair, which by some is confused with enlightenment is, I feel even worse, and this is one very prominent defect in Arya Samaj and its institutions, whose machinery produces in its working, a harsh grating sound, because it is not lubricated by the ecstatic and impassioned singing of devotional songs. We debate too much, and we sing too little—perhaps it would be truer to say that we don't sing at all. We have hired singers to sing for us, as Sanatanist seths hire priests to pray for them. But this worship by proxy is unavailing. If we had been as acute in detecting our own defects, as we are in those of others, we would, by this time, have advanced miles ahead of where we find ourselves after the lapse of so many decades. While therefore praying to God to

improve our throat and fit it for singing His praises and His glories, I also pray to my brethren of the Arya Samaj, to engage morally pure experts in music to teach them and their sons the divine art of song, by which we are imperceptibly transported to the loving arms of God and taste the bliss that passeth understanding. Thus I have tried to show that the key to happiness lies in the throat. Eat moderately and regularly simple 'satwik food'; speak kindly and politely; preach, if you are *really* fit for preaching and sing the songs the saints have sung. If you do this much, your happiness is fairly secure. O Lord of bliss! purify my throat, and guard the gates of my happiness.

A LIFE OF SHRIKRISHNA.

CHAPTER I

PEDIGREE, BIRTHPLACE AND DATE.

Prof. CHAMUPATI M.A.

THERE was an ancient king of India, named Yayaati. He was married to Devayaani, the daughter of Shukra-achaarya. She bore him two sons, Yadu and Tarvasu. The family of Yadu, in which Srikrishna was born, is called the Yaadava Dynasty. A king belonging to this dynasty was named Madhu. He gave to his descendants the title Maadhavas. The name of one of these was Saatvata. After him the same dynasty which had before that borne the names Yaadava and Maadhava, was termed Saatvata. Yaadava, Maadhava and Saatvata were thus three names of one and the same family. Of the sons of Saatvata two, viz. Andhaka and Vrishni † founded two sub-dynasties. The scions of the latter were called Vrishnis or Vaarshneyas, while of Andhaka other name was Matabhoja whence his descendants were called Bhojas. Andhaka had two sons, Kukura and Bhajamaana. The scions of the former were also called Kukuras, while those of the latter preserved the name of their grandfather, Andhaka, and were termed Andhakas.

Thus the Yaadava dynasty was divided into two sub-dynasties, viz. Vrishnis and Bhojas. Bhojas were further subdivided into Kukuras and Andhakas.

Srikrishna was a Vrishni. His grandfather was named Sura whose eldest son was Vaasudeva. Of the numerous sons and daughters of the latter, one was Srikrishna.

† Translated from the original in Hindi.

The mother of Srikrishna was named Devaki. She belonged to the Kukura family. The state of the Yadavas was then under a Kukura. The father of Devaki was Devaka, whose elder brother Ugrasena was entitled to be the Raja of the Yadavas. His son, Kamsa had, however, dethroned him, and was himself reigning over Muttra.

We have mentioned above only two branches of the Yadava dynasty, as these two are of special note for the purposes of this biography. The number of all the branches into which the Yadava race ramified was seventeen, † comprising eighteen thousand members. *

The capital of the Yadavas was Muttra. Tired of the incessant invasions of Jarasandha, they, at the instance of Srikrishna, gave up Muttra, a distorted form of Madhupuri, and settled on the shore of the Arabian Sea in the west. The green mango-groves of Muttra made room for the ravishing verdure which enclosed Dvaraka on all sides. The Raivataka hill, now-a-days called Girnar, was one of the charms of Dvaraka. Srikrishna, who had been brought up in the lap of nature and was therefore a born lover of beauty, says:—

Having made this determination we went to settle in Kushasthah, to which Raivataka hills lent a charm.

Sabha Parva xiv 50-51

We shall notice this change of capitals in detail later when it comes in its proper place in this biography.

† Mahabharata Sabha Parva xix. 35.

Do.

Do. xiv. 56

Of the private life of the Yadavas the following account is found in the Mahabharata—

They obey their elders, and abstain from insulting their kinsmen. Towards what belongs to a Brahmana, a Guru or their kindred they maintain an attitude of non-violence.....Though rich, they are free from conceit. They are worshippers of Brahma and truthful. They respect the strong and help the needy. Ever devoted to the adoration of godly ones, they exercise self-restraint and are generous. They avoid bragging. These (personal excellences) give stability to their state.

Drona Parva cxlxi 24-28

The state of the Yadavas was a Sangha i. e. an oligarchic federation. They did not recognise a monarch, but were all entitled to a voice in the affairs of the state. Ugrasena was Raja, but under him his father Ahuka and the leader of the Vrisnis, Akrura, were always at loggerheads. They had both at their back well-organised parties. The two factions, by their mutual dissensions, rendered the solution of any and every problem of state difficult. The position of Srikrishna was that of a peace-maker between them. Other members of these two families, too, caused no less trouble to Srikrishna. ¶ It was by dint of the force of his character, which was a wonderful combination of bravery, ingenuity, tact, freedom from malice and greed, and such other sterling virtues that make a man of peace that he had made himself the virtual head of the Yadava Sangha.

That the public life of the Yaadavas was characterised by intolerance is clear from the above sketch. Theirs was a free state, which no pressure from outside could hold in subjec

1. Mahabharata Santi Parva lxxxi 10-11

¶ Santi Parva lxxxi 7-8

¶ Do Do Do 25-26.

Instead of submitting to the superior force of Jarasandha, all the different families of the Yadava race at once left their ancient ancestral abode and set out for a new far-off home. While the whole nation was so invincible, every individual member of it, too, was not willing to easily give up his individual liberty. This was a perpetual source of worries to the leaders, but the Kshatriya honor of the Yadava citizens remained thus unstained. The ideal of these valiant sons of spotless honor found beautiful expression in the speech of Srikrishna's son, Pradyumna, in the course of his contest with the Raja of Salva (present Alwar.) Addressing Daruki, the driver of his car, the Vrishni youth said :—

Not of vrishni blood is he born, who turns his back in the field of battle, nor he who attacks one who has fallen down, or one who begs quarter saying, I am thine, nor he who attacks a woman, or a child or one who is aged, or one fallen from his car or one whose weapons are broken and out of order.

Vana Parva xviii 13. 14.

Such was the dynasty which the birth of the hero of this biography made for all time illustrious. His date was according to our traditional chronology, about 5000 years back hence. The war of the Mahabharata took place in the beginning of the Kali Age, which the astronomers of India place 5000 years back hence.

Megasthenes, the Greek ambassador, says in his account of Muttra that this locality was during his stay in India inhabited by Saurasanas who worshipped Heracles. This Heracles is clearly a corrupted form of Srikrishna. The date of Heracles fell, according to the Greek writer's account, which appears to have been based on contemporary evidence, fifteen generations after Dionysius. Between Dionysius

and Chandragupta, to whose court he came as ambassador he places an interval of 153 generations. This means that Srikrishna flourished $153 \times 15 = 138$ generations before Chandragupta. Assigning, in accordance with the established practice of historians, a period of twenty years to each generation, we get a gap of $138 \times 20 = 2760$ years between Srikrishna and Chandragupta. Thus from the time of Srikrishna till this day there have elapsed

- | | |
|---|-------------|
| 1. Prior to Chandra Gupta. | 2760 years. |
| 2. From Chandra Gupta to the beginning of the Christian era 312 " | |
| 3. The date of the Christian era today | 1930 " |

Total	5002 years
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just about 5000 years. These calculations show that the traditional chronology to which we have referred is not something invented recently but that it has been current since about 2500 years ago. It is possible that in that remote age there may have existed in support of this chronology evidences which are today extinct.

A few more evidences are brought forward in corroboration of this date. Some of them are reproduced below:—

1. We read in the Satapatha Brahmana :—

Let him begin when Krittikas have arisen. These leave not the East, while other constellations do.

The position of the Krittikas today is not what this passage assigns to that constellation. Mr. Dikshita has made astronomical calculations as to the time by which these two positions are divided. He finds the date of the position given in the Shatapatha to lie somewhere about 3000 years B.C. In the Chhandogya Upanisad which is a contemporary of Shatapatha, we read of a Krishna, whose mother was Devaki, attending a discourse of a Ghora Angirasa. If this Krishna be the hero

of the Mahabharata, his time, too, must have been 3000 years B.C. or about 5000 years back hence.

(2) Kalhana, the author of Rajatarangini makes the following quotation from Varahamihira's writings:—

The date of Yudhistira may be calculated by adding 2426 years to the current year of the * Saka era (Rajatarangini I. 56)

The Saka era began 78 years after the Christian era. This gives us $2526 - 78 = 2448$ years B.C. as the date of the Mahabharata. This date holds good in case the Kauravas and the Pandavas be considered, in conformity with Kalhana's view, to have flourished 653 years after the commencement of the Kali age. But Kalhana himself avers that historians who had preceded him had carried the date of Yudhistira more than 653 years further back, by placing it, in accordance with current tradition, in the end of Dvapara. This, again, will place our hero $2448 + 653 = 3101$ or just about 3000 years B.C.

These evidences point conjointly to one conclusion, viz that the date assigned by traditional chronology to the age of Srikrishna is not without foundation in fact. Add to these the internal testimony of the Mahabharata itself, in which the death of Bhishma is stated to have taken place on the 8th of the bright fortnight of Maagha. Further, the date of Bhishma's death considered with the date of the Winter Solstice. This coincidence, says the author of "The Age of Sankara" is a phenomenon which astronomical calculations place in 3139 B.C. If this be true, the age of Srikrishna is conclusively settled. It is about 3100 B.C.

MY EDUCATIONAL EXPERIENCES IN THE WEST.

By Prof. S.N. PHERWANI.

Part C

THE DECROLY SCHOOL, BELGIAN PROJECT METHOD.

TO my mind the most promising and daring departure in elementary education is the Decroly school. Unfortunately the school has shifted from its previous location and so it took me six hours to hunt it out in Brussels. But I feel I was quite repaid for the effort when I reached it after all. An M.D. who had the good fortune of working with eminent biologists like Mendal, University Professor of Hygiene and Child Psychology, a bold experimenter in education of defectives and then of normals, Dr Decroly has given us a type of school that prepares the child for life by living. The school originally located in Rue de La Ermitage now stands in a spacious garden. The class-rooms and the apparatus as well as the scheme of working are all unique. Here there is no learning by listening, but by actual doing. The school is more like a laboratory and workshop and museum combined than a mere auditorium. The star-spangled roof of the infant class, the dropping threads representing rain, the hanging threads with bits of cotton wool sticking to them representing a snowfall, the images of flying birds on threads from wall to wall were features which I had seen in no other school. All the apparatus was more inventive than costly, and such as was mostly by the children themselves. There were several sets of working tools for garden work. The children have a programme of varied activity based on our

primary needs, the need to feed and keep clean, the need to protect ourselves from the elements, to defend ourselves against dangers and enemies, the need of work alone and in joyful association with others, for recreation self-development and self-preservation. They have to collect their own specimens, observe, compare, classify, theorize and verify for themselves and ultimately record and the knowledge they thus get at through their own activities is guided by the teacher. The students make their own text books from the broad book of Nature and Culture that they find round about themselves. They are authors rather than students right from the start. I would like every school to possess a copy of the *Decroly Class* by Madam Hamaid, published by Dent to get acquainted with this great and stimulating experiment and transform our unsatisfactory system of primary education side by side with making it universal.

THE LONDON CENTRAL SCHOOLS.

To return to my story of educational development in the West, let me now deal with the bifurcation of the stream of clever children who leave the elementary school in London and elsewhere at the age of eleven. There is a scholarship examination held at that age. The highest 2% are sent state-supported to the secondary schools, the next 20% are passed on to the central schools, and the remaining ones have the option of going to secondary schools at their own expence or to stay on in the elementary grades till they complete their 14th year, the age of compulsory education. "The central school is a terminus, not a through station. It trains for life as well as livelihood. It equips the children partly with a wider culture, and partly with a training which would be of advantage in subordinate technical and commercial pursuits." All the central schools have a definite

bias, either commercial or industrial or both. The general education provided for all pupils comprises English Mathematics, History, Geography, Art, Practical Science, Music, Physical exercises, together with handwork for boys and needlework and domestic subjects for girls. Commercial schools add French. The bias is introduced after two years i.e. in Commercial schools shorthand, book-keeping are taken up in the third and type-writer and office-routine in the fourth year. Individual subjects are also weighted with bias e.g. Commercial or Industrial Arithmetic, Geography etc. (See p. 62 London and Education Service). I visited two such central schools, one for boys and the other for girls and was much impressed by their free atmosphere and experimental attitude. There are no outside examinations for these schools. The Head Masters being allowed to develop them according to their vision of the national local and individual need and aptitude. Each school draws its students from neighbouring contributory schools within a definite area and studies, and adjusts itself to, the local needs of the area served as well as the national need of skilled and inventive workmen, and keen and intelligent men of business. A relatively more numerous staff ensures smaller classes and more individual attention. As a rule each master is a specialist in his own department, often bringing to his work in addition to professional knowledge, experience in industrial and commercial life" p. 73 Stanley Central School.

SECONDARY AND PUBLIC SCHOOLS.

Let us now consider some of the monuments of English Educational endeavor, the schools wherein are trained their warriors, poets, statesmen and administrators. Eton and Harrow share between themselves the rare honour of having schooled some of the greatest men of England. On Wednesday 10th of July I had the rare privilege of seeing Eton:

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of eighty assistant masters besides the Head master and Lower master, on the average one master to every fourteen students besides a system of constant training and watchfulness of junior students by senior students. The instruction in these schools is all-sided. Religious instruction takes the form of Chapel services thrice a week, daily prayers, and Bible readings. There are Officer's Training Corps, Art School and Music school, Gymnasium and swimming baths, workshops and games besides ordinary subjects of school instruction. Harrow is a smaller Eton, a residential school, with ten large houses and having about six hundred students. Besides these I visited St. George's co-educational school at Harpenden, and St. Christopher School at Letchworth and Bootham school at York. All in very spacious surroundings, grandly housed, the like of which we have not a single institution here in Bombay, and comparable to which in some respects we have Gurukula Kangri and Shantiniketan.

COLLEGES AND UNIVERSITIES.

On Sunday 14 July we visited Oxford the city of Colleges. As the pocket diary kindly given to me by my friend and guide there shows, there are sixteen libraries, Museums, Observatory, Botanic Garden and such other institutions, and twenty-three colleges and one hundred and twenty-six professors of all subjects from A to Z. Each of the colleges has usually a Chapel, a residential quadrangle a few professors, lecturers and tutors. Any subject can be taken up and lectures attended at various colleges. There are about three thousand students attending these colleges. We have there one of the biggest libraries the Bodleian. The Sheldonian Theatre serves as the Convocation Hall. The Botanic garden is splendid. The whole town has an academic, religious and disciplinary atmosphere. We have nowhere

in India such a collection of colleges, professors, and educational institutions and facilities as at Oxford. We also saw the King's College in London. Such a vast pile of buildings ! So many departments, students and professors, busy at all hours, really in love with their work!

LIBRARIES.

Museum, Art galleries, Monuments.

Among the many educational agencies in England and the West, an important place should be assigned to the libraries, museums, art galleries and monuments. Good libraries are veritable mental power-houses as well as intellectual pleasure resorts. They may also be considered as lay popular universities. Besides the big reference libraries like the Bodelian, the British Museum, and huge lending libraries like the London Library there are special library facilities for teachers and students. For instance the London County Council maintains an up-to-date educational library for teachers, issues a monthly list of new books added and delivers to every teacher at his own house any books that he may happen to require, four at a time and again collects from him at his school residence the books he wants to return. He has simply to select the books he wants and write about them and he gets them without any further botheration. In addition to the excellent educational library the L. C. C. maintains an up-to-date educational exhibition, which they call the Sample Room, in which all the best and latest approved teaching devices and apparatuses are kept duly classified for teachers to inspect, select from and order according to their choice within their allotted budget. The library catalogue gives not simply the name of the author and title of the book under its respective subject heading but gives a brief note on what the book deals with to serve as a reader's guide. For the students too, besides the school and college libraries, there

are class-room collections kept in each class, and a number of juvenile libraries maintained by different boroughs in their respective areas. To see the young students going to the open shelves of these libraries and selecting books for themselves, and returning them is an interesting spectacle of the way reading habits are cultivated from early childhood.

MUSEUMS

Highly educative are the Museums in London and elsewhere. There are separate museums for Science and Technology, for Archcology and Anthropology, for Arts and Crafts, for fighting weapons of offence and defence all exhibiting the respective collections more or less in evolutionary sequence. Thus in the Science Museum one would find about forty kinds of cycles exhibited in chronological and evolutionary sequence, so as to exhibit in the concrete the different stages in the history of the modern bycycles, how an invention here and an invention there have led to the improved modern product. Similarly you find the evolution of carriages and motor cars, railways, airoplanes, pumps and prime motors. There are moving models of most of the machines and by turning the handle or pressing a button one can see for himself how the machine operates. Every section of phycics and chemistry is shown so beautifully as to interest and instruct. There are complete working models of mechanical and chemical industries. The care-takers in charge af the working models are ready to explain the processes and products. There are museums not only for science and industry, and archaeology, where along with the perpetual education afforded by evolutionary sequence, there are regular lectures and demonstrations by experts in different subjects, but there are also museums for fighting weapons. Thus the United Services Museum exhibits all the weapons of destruction that man has fashioned for fighting on land or sea.

above the land in the air, below the sea through submarine warfare. Along with evolutionary sequence and working models of fighting weapons one finds captured cannon, and captured colours, as also flags of victorious fighting forces and models of effective actions on land and sea. Everywhere one sees collection of arms and armoury, to keep alive the martial spirit of the people, everywhere the Conotauphs, and War Memorials to keep alive the memory of those who fought and died for their country. Man is a tool-using animal and the tools he uses are of two sorts, those for production and those for capture, conquest and defence. The knowledge of effective tools of both kinds does not seem to be stimulated in India. Time has come when something must be done to give an adequate knowledge of these to our rising generations.

ART GALLERIES

Just as the libraraies foster the love of learning, and museums of science and techuology stimulate the love of forces of nature and conquest of nature by man, and war museums illustrate man's efforts to conquer others and not be conquered by them, so do the Art Galleris show man's attempt at creative and constructive genius in appreciating and enshrining the beautiful. Man needs not only food but felicity, and a work of beauty is a joy for ever. So works of beauty whether in stone or on canvas or metal are collected and carefully preserved to diffuse joy and elevate, to record and teach through pictures and marble. Alas ! we have no national or local art galleries comparable to the National Art Gallery in London, or the Louvre in France, or the Vatican in Rome. Here is another educational influence we have to build and popularise.

MONUMENTS.

The west has not only collections of poems in paintings,

but also sermons is stones, in abundance everywhere. Public buildings like the houses of parliament, the Westminster Abbey, are perpetual educative influences, inspiring the beholders of life worth living. Conotauphs and War memorials everywhere cultivate a reverence for those who fight and die for their country. Every college and school records and reveres its roll of honour. Mussolini has started a novel method of keeping the memory of national martyrs green. Every village and city plants and keeps green a tree to perpetuate the memory of those of its sons who have died. Instead of hall of heroes such as the English have in the Westminster Abbey, they have in every town and village a grove of the great, a living, growing monument to keep their memories green. Those who died that others may live in freedom, are thus made to live in the hearts of citizens to inspire them to live for their country and not for themselves.

(To be continued)

Shri Harsha.

By Ratilal N. Mehta.

IN so fine and inspiring a garden like Sanskrit-Kavyaliterature, one cannot remain roaming about at ease. We taste there the fruits—the most delicious fruits of Kalidas, Bharavi, Magha, Bhavabhuti and so many others. Our thirst for Kavya-juice is quelled there. Shri Harsha's Naishadhiya-Charita is one of such fruits. We shall note to-day some points regarding the life of the poet and his work.

Shri Harsha was a court-poet of King Jayachanda of Kannauj. He says in his नैरघोय चरित "ताम्बूलद्वयमासनं च लभते यः कान्यकुब्जेश्वरः ।" Whether this कान्यकुब्जेश्वर was Jayachanda or some other king, we shall see now.

मम्मट, the author of काव्यप्रकाश has given examples of poetry, has criticised and has dwelt upon the merits and demerits of the works of the poets who had flourished before him. He quotes there verses from the works of poets like Bharavi, Magha and others. But nowhere does he quote from नैषधीयचरित This proves, beyond doubt, that Shri Harsha wrote his poem after मम्मट there is a किंचदन्ती tradition in some parts of India which makes Shri Harsha nephew of मम्मट. When मम्मट had already finished his काव्यप्रकाश, Harsha approached him and said, "Uncle, you have criticised all poets, why not me?" मम्मट replied that he had not नैषध before him while writing the काव्यप्रकाश. Thereupon Harsha showed to him his work and asked him to point out any mistake. मम्मट recited the verse 62nd of canto II. Nala after delivering his message to Indumati through Hansa, gives him blessings. The verse begins with—"तव वत्सं निवर्ततां शिवम्" । मम्मट said "why not interpret the verse as तव वत्सं निवर्ततां शिवम् ।" Harsha became silent at this remark. Be that as it may, it is certain that Harsha lived after मम्मट.

Again भोजराज also does not cite any verse from नैषध in his सरस्वतीकण्ठाभरण Hence it follows that Harsha lived after भोज also. भोज flourished in 1026-1083 A. D. Thus Harsha's time goes after the 11th century. Dr. Bulher has proved by various convincing arguments that Harsha flourished in the later half of 12th century A. D. This is also the time of जयचंद of Kannauj.

Harsha's father was also a court-Pandit. His name was हीर and that of Harsha's mother was भामलदेवी. Harsha says:—

"भो हवं कविराजराजमुकुटालंकारहीरः सुतं ।

भीहीरः सुपुत्रे जितेन्द्रियचयं भामलदेवी चयम् ॥

According to a well-known tradition Harsha's father was once defeated in a शास्त्रार्थ by a certain Pandit. This defeat told upon his mind and body and he died. Before his death he called his son and asked him to take revenge of that Pandit. The son promised to do so. Shri Harsha went away, leaving all family duties on his relatives, to a foreign land. He became a favourite of Saraswati. He became proficient in poetic imagination and philosophical discourses. He was appointed in place of his father at the court of Kannauj. At the command of the king, he composed this long poem नैषधीयचरितम्, describing the love between नल and दमयन्ती, स्वयंवर, and other things. This poem embodies great merits and is recognised by the Pandits among the बृहत्त्रयो.

Haisha was not only a poet but he had mastered philosophical principles also. His खंडनखाद्य is his master-piece in this line. In this line work he has criticised other sects and supported the वेदान्त theory. Other works of his are विजयप्रशस्ति, अर्णववर्णन, नवरुहिसांकचरित चम्पू ।

His नैषधकाण्ड is so much remarkable for its poetic excellences and high imagination that even the poet's name is over-shadowed by it.

His descriptions are realistic. The description of सरस्वती (canto 10th), and that of पञ्चनली (canto 17) leave a powerful and lasting effect upon our mind. His रसानुकूलता is quite evident. Simplicity adorned his verse. A few examples from his poetry would not be out of place :—

"भावाय दण्डं सकलसु दिक्षु यांऽयं परिभ्राम्यति भानुभिः।

अथौ निमज्जन्निव तापसोऽयं सन्ध्याभ्रकाशायमधत्त सायम् ॥”

"This Sun-ascetic with a stick in his hand, has wandered over all directions, and now merged into the western

ocean, wears a red-coloured garment in the form of the evening-sky" ! At once simple and sublime in imagination, yet how realistic it is !

The following verse will show what a powerful command he had over the Sanskrit language :—

पृथ्वीश एष जुदतु त्वदनंग ताप—

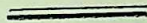
मालिग्य कीर्ति चयचामरचारुचापः ।

संग्रामसंलत विरोधि शिरोधिदण्ड—

खण्डिदक्षुरप्रसरसंप्रसरन्प्रतापः ॥

The first half of the stanza is steeped in शृंगार रस, and the poet has used sweet and soft words with charming alliteration in it. The other half is full of वीर रस, in hard sounding words.

We are never tired of enjoying the poet's high imagination. We forget the world around us while reading the काव्य. The poet creates a new and beautiful world for us to play in.



“ THE MOTHER ”

(By SANYASI JNANANANDA.)

“ It is usual in India to touch the Mother's feet. This is done by all the family as well as the guests before retiring at night. ” (Bengali Customs)

I touched her feet.

It made me one with them ;

And I forgot my face was white. *

I felt the thrill of India's pride,

Her ancient glory and design,

In just that touch.

You talk of India's womanhood ;

Her purdah and her marriage laws.

You think her ignorant and dull,

And pity her simplicity.

You little know.

How can you women of the West

Explain the message of your God,

When you can never comprehend

That Jesus Christ was Mary's child ?

She taught me this,

When bending down I touched her feet —

Those sacred feet I could have kissed.

* This garland of thought from an European Sanyasin shows how easy it is for a Britisher to catch the spirit of the East where he really tries. Obviously the wall between us and the West was never built by God "

—Editor.

SANDHYA *

(By the late C. R. Beri)

WHEN the first gleam of dawn appears in the sky an Arya should leave his bed to answer the call of nature, to cleanse his teeth and wash his body † and put on a clean dress.

After this the devotee should retire to a calm and quiet place. This may be either a separate apartment in his own house or the bank of some river or stream. There he may spread a square mat made of *Kusha* grass or any other *Asana*, and squat thereon in an easy posture facing the east, to observe *Pranayama* for a few minutes at least.

Daily bathing is enjoined in the interests of physical health.

The skin serves not only as a covering to the body, but performs various and most important functions in that wonderful economy established by *Eternal Wisdom* for the preservation of a sound state of health, which, every one knows, forms the basis of all human enjoyment. Without entering into a minute or scientific description of the three singular coatings which general readers best understand by

* Sandhya means the time of devotion, but is applied to morning and evening twilight, as well as to the change from midday to afternoon, because the religious rites of the Aryas were and are observed three times a day, viz., at sunrise, sunset and at noon.

† Most of the Aryas bathe once in the morning, and only wash their hands, face and feet both at noon and in the evening before they attend to their prayers.

the one word *skin*, we will observe that this smooth soft covering, though the fact is not clearly perceptible to the unaided eye, presents, when subjected to inspection through the magnifying medium of a microscope, the appearance of one continued web or surface, perforated with innumerable minute holes which are known by the common name of pore; and so extremely close are they to one another that the point of the finest needle could not puncture any part of the skin without touching one of them. This will be the more readily conceived when it is known that, in the small space of a square inch, there are said to be 20,000 of these perforations. Now as it has been calculated that the skin of an ordinary sized man would cover a surface of 25,000 square inches, it follows that there are nearly five millions of pores in the human body. With these facts before us, the most obtuse mind, if at all possessing the power of reflection, will perceive at a glance that these pores must have assigned functions to perform. The pores are the safety valves of the human system,—a fact that should be known as intimately by the man who earns his bread by the sweat of his brow as by the surgeon or physician, whose professional success depends on a scientific knowledge of every part of the human frame.

Every man may know (for cheap and sound works on physiology have put it in every man's power) that the pores are the mouths of countless little ducts or channels, which, branching through the interior, communicate with every vein, artery, blood vessel, gland, muscle, sinew, and nerve in the human machine. Now this close communication cannot be without some aim or object. Having been established by *an all-wise power*, it must have a wise and useful end, and that end is renovation by means of absorption and exhalation, neither of which can be kept in healthy operation if the skin be suffer-

ed to remain in an impure state. The brain is the great citadel of sensation; the skin is the organ of communication; for over its surface, universally distributed, is laid that wonderful network of nerves which, with a rapidity, far outstripping the lightning's speed, communicates with the brain, and therein deposits all ideas, whether pleasant or unpleasant, that depend upon sensation. Here is another great reason why the skin should be kept in a pure and healthy state.

Now every man, by attending to the necessary ablutions may secure health as far as it depends upon the purity or cleanly state of the skin.

The laborious investigations of physiologists and other philanthropic enquirers have placed the necessity of cleanliness--this special Aryan virtue--in so clear a light that no one ventures to gainsay them on this point. Acting upon their views, the Sanitary Department, in its copious and lucid reports on sanitary reform, which are based upon principal confirmed by actual observation, have demonstrated that a nation's health can be preserved only by cleanliness.

The experience of every person who has at all reflected upon the constitution of his own body, shows that the animal system is maintained chiefly by a continual supply of fluids without which life would shortly cease to exist. This is a knowledge which comes by experience, and is independent of science, which is, indeed, only the child of experience. But the fluids taken into the body so copiously cannot remain there; ; a part of them in a short time, having performed their functions becomes decomposed, and, for the preservation of health, must be given forth or carried off. The God of nature, who never works in vain, has left in our system a self-adjusting power for that purpose. The bowels, the great intestinal canal, the kidneys, the lungs and the porse,

perform that important duty; and if the balance of action be properly preserved among these great cleansing agencies, a sound state of health is the natural consequence.

Now these agencies are for ever at work, and, whether we are awake or asleep, continue their functions. But this more especially is the case with the lungs and the pores, which incessantly expel the unnecessary fluids in the form of vapour. Between the lungs and the skin there exists such an intimate connexion, and so strong a sympathy, that if the one be diseased the other also becomes affected. Now here is another strong reason for keeping the skin in a clean and healthy state; for, if the pores, because of any obstruction, cannot give off the sensible or imperceptible perspiration, as the case may be, too great an amount of labour is cast upon the lungs (as well as the bowels and kidneys), and their action becomes forced and unhealthy. Hence supervene cutaneous diseases, inflammations of the air tubes (Bronchiæ) pulmonary affections, rheumatism, fevers, and numerous other maladies, frequently terminating in death.

The utility of an unobstructed exhalation is not the only reason why due care should be taken on this point, for the pores absorb air and moisture from the atmosphere, as well as give forth the impurities of the system, which absorbing action, though less copious and extensive than that which the lungs exert, is still of marked importance to the promotion of health. When the equilibrium of the temperament is lost, when the pores are in a state of too great openness or relaxation, resulting from an over-heated atmosphere, the absorption consequently becomes proportionately active, and in this state every observing mind will perceive that great danger may result, either from contagious, epidemic, or endemic diseases; for such maladies are much more readily

caught by touch, or contiguity, when the body is warm, and the natural inlets expanded, than when the system is dry and the skin in a state of aridity. Now these are the facts which proclaim the necessity of performing devotion on the bank of a river or stream,—facts with which every man ought to be familiar, and may be so if he exercise only the smallest amount of observation. Who can be ignorant that pure, bracing atmosphere is much more conducive to health than one which is loaded with impurities? It will not be denied by any man that when the body enjoys a natural temperature, when the skin is maintained in a proper condition and when the surrounding body of air is pure, all the vital functions proceed without interruption, and ensure that buoyancy of spirit, so truly indicative of a robust state of health.

So far as exhalation and absorption through the medium of the pores are concerned, we think ourselves justified in holding that any person who gives ordinary attention to the subject may, in a great measure, ensure a sound state of health. And for accomplishing that important end, what are the means necessary to be used? We repeat all we have said in a word—*keep the skin clean*, as the ancient Aryans used to do. Now this any intelligent person can almost under every circumstance do, and who will be thoughtless or slothful when his own comfort and happiness, as well as the weal of the objects of his love, can be secured by a little energy and circumspection.

But ablutions, however indispensable and salutary, are only one among many points requisite for the promotion of general cleanliness. What is the utility of daily bathing, what the use of the utmost purity of person that could be thereby produced, if we envelop the body in habiliments which are foul and nasty? Why by this we should only court danger—we should just prepare the pores for their more

readily absorbing the poisonous effluvia. As we have already shown, the body is continually giving forth exhalations of noisome vapours; the lungs and pores together, without any extraordinary action or excitement, producing daily five pints of fluids (the pores alone yielding three-fourths of the quantity), which, if suffered to remain in the system, would generate various maladies. What then becomes of these fluids, passing off in the form of vapour? During the night our bed clothes absorb and retain them, till cleansed by the operation of the air. During the day they are lodged in the dress we wear to protect us from the severities of the climate. Any person, even of the plainest understanding, will readily perceive that to suffer these vapours to remain and accumulate in our bed clothes and garments, is to expose ourselves to the deleterious influence of a standing miasma, presently dangerous to health, and ultimately destructive of life. This cannot be denied. Hence the necessity of frequently changing our clothes, and exposing them to the purifying operation of water, the sun and the air.

Now, though we may not venture to prescribe the precise times and intervals after which ones dress should be changed, we must observe that every man should cover his body with a pure and clean cloth immediatly after it is washed, and that those who can least afford the necessary changes of dress are the very persons who require them most and who ought, from the nature of their occupations, and for the sake of their health, which, to them is their stock-in-trade, their all-in-all—to change their dress most frequently. The man who works for his livelihood, whether confined in a crowded factory or consigned to hard manual labour in the fields, profusely perspires all the time he is at work, which carries off from the system much beyond the averege quantity

of fluids. The insensible vapours, as well as the denser perspiration exuding from the relaxed pores, is absorbed and retained by the dress he wears; and when he leaves his work and returns to his home, his garments are saturated with the unwholesome moisture that had evaporated from his own body. At the close of his day's labours, though with his animal spirits exhausted, though fatigued and wearied, and unfitted for the further muscular exertion, should he throw himself down upon a chair, or settle on a sofa, in order to have rest and recruit his sunken powers, while his wet garments remain on his body? Any sane man will answer, no! What, then, should he do? Why, without loss of a single moment, he should put off his clothes, and, when his perspiration is dried, take either a general or partial bath. He should at least sponge his hands, arms, face, neck, chest and shoulders, which cannot fail to refresh both his mind and body. If he can conveniently sponge the whole body, so much the better. A change of garments is then necessary, especially the inner ones, and those which were worn during the hours of toil should be washed or at least exposed to the action of the air, that they may become clean and perfectly dry for use the next day. Who will deny that this should be done by every man, or that the Aryas are right in doing so before their morning and evening prayers.

Now as regards the second point, we may state that *Pranayama* relates to the suppression of the inspiration and expiration of the breath.

(1) When the breath is exhaled, the devotee should, before he takes it in again, allow as much time to pass as he conveniently can.

(2) And when it is inhaled, he should suffer the same amount of time to elapse before it is exhaled again.

(3) He should then suspend breathing altogether of course for a few seconds in the beginning, and never so long as would cause him inconvenience or prove dangerous to his health. In short, the practice must be regulated by his strength. He should then inhale and exhale his breath slowly and with less force than usual.

The *Pranayama* is necessary to remove the over-wavering state of the mind, and to fix it in meditation of the Supreme Being. The respiratory organs are intimately connected with various functions of the body, and the least control over the breath is in ordinary practice useful in concentrating the mind upon a particular object in view, or in helping us to exert a greater force than usual.

ACHMAN.

After this he should take in the palm of his right hand, about a tea-spoonful of water, and reading the following Mantra should drink it in three little doses :—

ओं शन्नो देवीरभीष्ट्य आपो भवन्तु पीतये ।

शंयोरभिस्रवन्तु नः ॥ यजु० अ० ३६ मं० १२

May that God from whom flows all goodness, and who is present in all, vouchsafe to me the peace after which my mind pants, and grant me real joy and undisturbed shelter. May he always shower upon me his bliss.

When awaking in the morning most people generally find their tongue dry, i. e., the coat of horny cellules lining the mucous membrane thickened, which condensation goes as far as the stomach. The saliva and mucus after a night's fast contain less water, and are often of an unpleasant taste and of a bad smell, so much so in some persons that they cannot eat anything in the morning until they have cleared

their mouth and drank some water. To meet this want, *Achman* is enjoined.

Then reading the *Gayatree Mantra*, he should tie with a knot the tuft of hair on the crown called *Shikha* :—

यजु० अ० ४० मं १७ । ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यम् ।
भर्गो देवस्य धीमहि ॥ धियो यो नः प्रचोदयात् ॥ य० अ० ३६ मं ३ ऋ०
मंड० ३ सू० मं १० । एवं चतुर्षु वेदेषु समानो मन्त्रः ॥ १ ॥

OM—the light of the Universe, the Omniscient and Omnipresent, the all-containing, in whose womb move all the orbs of heaven, the Omnipotent, the self-effulgent, from whom the sun and stars borrow their light, whose knowledge is perfect and immutable whose glory is superlative, who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort, the All-intelligence, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the Creator and Giver of all glory, the Illuminator of all souls, and Giver of every bliss, who is worthy to be embraced, the all-knowledge and all holiness,—we contemplate and worship that He may enlighten our intellect and conscience.

This is done because on the crown of the head in that part where among the Hindus the hair is allowed to grow is, according to Phrenology, lodged conscientiousness—the faculty which gives origin to the sentiment of justice or respect for the rights of others, openness to conviction the love of truth. The enlightenment of this part of the head is therefore of paramount importance.

(To be Continued)

THY SALVATION, O BHARAT!, IS IN THYSELF !

[T. L. VASWANI.]

Hindu culture and Hindu idealism have a message for the modern world.

They are permeated with faith in the spiritual values of life.

In them is the hope of the nation, the hope of the birth of a new freedom in this ancient land.

Be true to them, true to your transmitted traditions, true to the soul of India, O sons of the sages of the East !

This be my affectionate appeal to my countrymen.

Many of them alas ! suffer today from a malady of imitation.

Not imitation but a new Creation is the task to which India is called in the Twentieth Century.

Many turn for inspiration to the Communist League of Youth and echo the cries of the Moscow missionaries : - " Our task is to fight against religion : our morality dethrones God."

What India needs today is not echoes but voices, not counsels of imitation but a new creative life.

Great was Lenin. But greater, infinitely greater was Sri Rama.

Both were mighty men of action. But while Lenin believed that a Soviet State was " unthinkable without violence and terror," Sri Rama believed that a happy Rajya could only be established in the power of Dharma and *tapasya*.

A new understanding of India and Indian ideals is urgently needed.

Never was a nation helped by cheap imitations.

Thy salvation, O Bhart !, is in thyself !

WHERE BOLSHEVISM WILL CRASH ?

[Pt. A. M. VARMA M.A.]

The present world is convulsed by a huge economic upheaval, entailing social and political wholesale upsetting. The 'Red' has pierced everywhere, in imperial England, in republican America, in the far-off East and in autocracies. He carries a danger signal with himself wherever he goes. Legislature has failed to foil him, while police gets his inkling too late. He wants to upset the old social structure, to seize power and to reconstruct society on altogether different bases wherein the interests of peasants and workers will predominate. The capital is fighting a losing battle, and is guarding itself with uncommon laws. Imperialism is forming new trade relations and strengthening old ones with colonies and dependencies.

This Socialism has two distinct stages. As the official organ of the 'moderate' socialists declared on October 4th 1917, "The drama of Revolution has two acts; the destruction of the old regime and the creation of the new one". The first act is marked by a transitional revolutionary stage based on the domination of the state by the working class and the second act will present a classless, communistic stage in which the state as repository of authority will vanish. The first stage is an essential stepping-stone for the second and though in Russia preparations for the second stage are in full swing, all over the world, it is still the first act that is being rehearsed to be enacted. The ultimate aim is anarchism or a free organisation of the society.

If we put an obvious question, 'who will regulate and adjust various interests and warring claims, who will prevent friction among different groups'; the answer is that when people are *properly educated* and when there is no privileged class to excite envy of the other, and when all live in a *big brotherhood*, interests will rarely clash and a strong harmony will prevail. Fourier's answer is illustrative in this connection. "Take pebbles", says he, "put them into a box and shake them, and they will arrange themselves into a mosaic that you could never get by entrusting to anyone the work of arranging them harmoniously".

Those who can read between the lines will see the danger-rock under the above reply. Fourier thinks of human beings that have free-will and nine out of ten of whom are swayed by greed, passion, jealousy and self-aggrandizement as no better than pebbles. Also he ignores another vital point. Pebbles did not arrange themselves without being shaken. Who will shake humanity in a free organisation state? and will it remain in the same mosaic after once it has been properly arranged? The 'red' is not very clear of his aim and takes an unwarrantably optimistic view of human nature.

But the most grave danger is psychological. The analysis of human nature by the socialist suffers from a fallacy. In his opinion, the structure of a society and its legal and moral codes are based on its economic interests *only*. As a Westerner, where material glaze overshadows spiritual and moral aspects, he cannot see beyond cash gains and losses. For him the world, the whole of its activities can be summed up in a balance sheet. The mother who sends forth her only son to the front for motherland's defence, the reformer who changes the snug fireplace for a hail of abuses and stones and a Brahmin who gives up his material interests for the joy he

finds in deep and unruffled meditation, these are either non-existent for him or he ignores them. That these are as true facts as a slave-dealer exchanging dollars for a human being will not be denied. More; it is only these facts that keep a nation really living. If the heart of a nation is not throbbing with noble sentiments, however perfect its organisation may be, it is surely dying.

Bolshevism ignores the tendencies above indicated and it follows naturally that it can make no effort to educate people on these lines. If the socialist makes no distinction between a saint, a hero and a shopkeeper, and measures them with one and the same tape, he is doomed to thankless oblivion. This is the danger-rock he is sure to strike against.

The old Vedic seers adopted a different division of labour and, it is not out of place to put the same now beside the present division. At present the human society is divided into two main groups, viz. producers and consumers. The socialists are trying to eliminate their differences by fusing both into one. The Rishis divided the society into four broad classes according to their functional utility to society. The first, the highest and the most respected, was composed of selfless seekers of truth, of educators and preachers. The second group consisted of those brave heroes who gloried in defending women, the weak, and the whole country against oppression. The third class was formed by producers, middlemen and skilled workers, by those who adored money above all else. And the fourth group was a conglomeration of those people who had no definite tendency, no ambition and no will to work out their destinies themselves. The Government officers were recruited from the second class. This was the Executive. The work of legislature was done by the members of the first group who had no property

but on whom devolved the maintenance of high moral tone in the society. Doctors belonged to the same class, barristers as such formed no class.

Here is a division of labour that takes into account all natural tendencies and makes due provision for them in the social structure. This is an organic conception of society as against the socialist's family or brotherhood conception. The innate differences among persons are a vital factor that cannot and should not be ignored.

The aim of socialist society is economic ; i.e. gain or at best equal gain to all. This is the bone of contention because unless persons composing the brotherhood are not disposed to recognise mutual claims and readily willing to abide by them, no institution howsoever perfect can work satisfactorily. It is not the form that regulates human nature, it is the human nature that regulates the form of government. We require persons who think clearly, feel nobly and act rightly. A change of heart, ultra-economic or spiritual aims before the society, high noble ideals, in one word *proper education* is the only way out of the material labyrinth in which the present day society is zigzagging.

CONTEMPORARY THOUGHT REVIEWED.

SAIVISM IN PACIFIC LANDS

That Hindus have ever been a stay-at-home people has long since been disproved by evidences of their culture scattered broadcast over lands far removed from India. In *The Modern Review* for December 1930 we find the following observations on traces of Saivism met with in Pacific lands. The writer is of opinion that the Saiva colony on the shores of these countries was a result of emigration alone and that proselytisation had nothing whatever to do with it. That Hindu sects appear on the surface to have eschewed conversion from out of their own fold is true. No less true, however, is also the fact that proselytisation has been spontaneously going on in spite of this apparent exclusiveness. Says the writer :—

If, so the problem is set, the Hindus of the highest castes at the beginning of our era made up their minds to colonize the Archipelago (the oldest traces of such a Hindu settlement date back to the 4th century A. D.), then they were guilty of a serious offence, i. e., travelling over sea. Secondly, how is it possible that Hinduism flourished on those islands for a thousand years when it has been proved that the bearers of this culture were not Hindus but Javanese? In other words, how did these Javanese succeed in becoming Hindus when, as we have seen above, only a born Hindu is entitled to this privilege? It might be argued that the Javanese were apparently included in the fourth caste, that of the conquered and non-Hindus; this is, however, in conflict with reality which has shown us that the Javanese belonged to the higher castes.

That the Saivism of Java is much more distant from the Saivism of the Hindus than the majority of people imagine, is probably due to

the district from which this religion came to Indonesia. But in this respect also opinion is divided. On the authority of a guess by Kern, Southern India has been accepted as the country of its origin; this guess has, however, never been able to justify itself. The writing used on the oldest documents in Indonesia is the same as that usually used in Southern and Western India, especially that of the latter district. There are plenty of points of contact with Gujarat to be found which are also laid down in traditions while this district must also be regarded as very important to the Buddhism of the Archipelago. Finally, the dynasty which we generally indicate with the name of the Sakas appears to have been established in the West of India and the ruler "Saka" is the person who is referred to in the old Javanese traditions as having brought the Hindu culture. What is more, the earliest traces of Hinduism in the Archipelago correspond with the period in which the Saka rulers were driven out of their country by Chandragupta Vikramaditya. Does not then the possibility arise that it was these rulers, surrounded by their courtiers and priests, who bore a kind of Saivism which was not the genuine Saivism (the Sakas were foreigners) and scattered themselves, among other places, in the Archipelago, seeking the help of the small Hindu trading colonies in Indonesia, where they soon regained their old power and glory? It is a hypothesis for which there is more to be said than I can explain in these few lines and which is certainly worthy of consideration.

SANSKRIT NAMES

In any case, it is a fact that after the first action of the Hindus a strong Hinduization of the social order of Indonesia and particularly of Java, is noticeable. One is naturally inclined to imagine that this influence was at its strongest in the initial stages and that it gradually became weaker, but nothing is less true. In the inscriptions which we have found in Java, it is shown that the lower classes of the Indonesian society were practically unaffected by the foreign element and it is not until after 1000 A. D. that there is any indication of a deeper penetration of Hindu elements, although at that time the contact with the Hindus was on the decline. In the older times old native names were used for various officials such as that of the court astrologers Pangku, Tawan, Tirip. The king also assumed his Indonesian title : Rakai Panangkaran,

in which "rakai" implies prince, duke or baron, but when he issued a decree in *nagari* characters and in Sanskrit he called himself Kariyana Panangkarana and his officials Pangkura, Tawana and Tiripati. In the same way as Huig de Groot calls himself Hugo Grotius.

On the other hand, in later times and in East Java (Majapahit), preference was given to the use of the correct Sanskrit terms and titles and the people took delight in giving their ruler the appearance of a full-blooded Hindu, while in reality he will barely have had any Hindu blood in his veins. It is also necessary to explain the fact why in the oldest period of the Hinduization, (that of Mid Java, coincides with the temples of Barabudur, Mendocet and Prambanan, about 700—900 A.D.), the typical Javanese features such as the gamelan, batik, wayang etc., are placed so much in the background that they do not appear in the reliefs and are hardly mentioned in the literature. Yet we may not assume that they did not exist, for we know that these features belonged to the old native cultural assets before the arrival of the Hindus. But their accommodation to Hindu elements,—which in the case of wayang mean the use of Hindu heroes such as Arjuna, Krishna etc., and in the case of batik, the use of Hindu ornament—raised them from the lower classes to the Hindu courts, whereby they entered on a new period of life. The names of persons which, at first, were almost all of them purely Indonesian in form and often indicated the name of a place were, in the second period from 1000 to the fall of Majapahit about 1500 A.D., and in East Java, often substituted by high-sounding Sanskrit names. Majapahit, the last great Hindu empire, which was actually Javanese through and through, was known as Vilvatikta and the place Ka-uripan, derived from the Indonesian urip-life, was known as Jivana, from the Sanskrit root "jiv" which also has the same meaning. Much prominence is given to Sanskrit in the literature and this tendency is noticeable even up to the present day.

ART

All this, however, has had still another result which I have already referred to; the real, primitive Javanese which previously took a back seat and which was anything but "hoffahig," looms up in the

foreground in the East Javanese period. This is noticeable in the temples and especially in their reliefs. At Barabudur and Prambanan we find a world pictured in the reliefs which might just as well be Hindu, as Indonesian and in which the heroes are shown as we have grown to know them in the Indian temple reliefs; in East Java, in temples such as that of Panataran these same heroes have become unrecognizable figures and lean more towards the wayang type which portrays old-native art types in a high degree and wherein numerous Indonesian elements which are also to be found in the Eastern islands, are encountered. In the stories "magic" plays a prominent part, *i.e.*, supernatural and magic forces are given such a large place as was never encountered in Indian literature and in every possible manner attempts are made to describe and paint them. Flame patterns and magic spirals show the magic-laden atmosphere of the East Javanese temple reliefs in which supernaturally powerful heroes perform their magic deeds. In short, the social standards, art traditions and similar features brought by the Hindus are used more and more in the course of the Hinduization of Indonesia (the same thing happened in Further India) not to give expression to the Hindu values but to provide the old native autochthonous forms with new ideas. What is even stronger is that the old Indian temple has, owing to the penetration of the Indonesian ancestral service, become a monument to the dead.

HINDU KINGDOMS

In the 4th and 5th centuries there existed probably already for several centuries, small Hindu kingdoms in Champa, the Malay Peninsula, Sumatra, Java and Borneo (Koetei). As regards the religion of these countries little is known; their significance is undoubtedly due to the fact that they were situated on the trade route from the West (India) to the East (China). Some developed into mighty kingdoms, others disappeared without leaving many traces behind. Under the latter category is, among others, the Tarumanagara kingdom situated in West Java, the name of which has been retained in that of the River Tji Taroem. A number of inscriptions in Sanskrit and a type of letter which coincides with that encountered in Western and Southern India, lead us to conclude that this was an actual settlement of Hindus as outlined above. Now all traces have disappeared; the Hindu influence

was apparently so superficial that the people were unaffected. In the first category, however, is included the empire in Sumatra which developed around Palembang into a mighty trading state, Srivijaya, which for years was a dangerous rival of Java and which was feared even in India itself. From a Pacific point of view, this state, which was Buddhist through and through and which possessed a Buddhist university, is of the greatest significance; it was situated close to the passage through the Straits of Malacca and was therefore able to control practically all the trade. It is, however, difficult to say how long the Hindu element therein remained unadulterated and how quickly the native element gained the upper hand; one thing is certain and that is that it would be safer to call a state of this kind "international."

Java, which was situated slightly off the trade route, was nevertheless of importance as transit harbour for goods from the Moluccas. It was for this reason that repeated attempts were made to obtain a larger share in the trade of the Straits of Malacca than Srivijaya was willing to allow. The latest investigations make it likely that Java, and especially old Mataram (700—900; temples of Kalasan, Barabudur, Prambanan) for a time succeeded in silencing Srivijaya, even for more than one period (7th century and in the 8—9th centuries.) The older opinion is, however, just the reverse, *i. e.*, that Srivijaya dominated Mataram for some time.

PRESENT REMAINS

In the meantime, much still remains of the spiritual goods of the Hindus and the purest picture is to be found in that jewel of the Archipelago—Bali.

There in the evening they sing from the books of the Indian Mahabharata, be it with the addition of the translation of unknown Sanskrit terms. There Siva, Brahma, Vishnu and Indra live with all their satellites in the midst of the inhabitants of the peaceful *dessas*. There the Balinese raises his eyes frankly to the Gunung Agung, where he knows the gods are assembled—the gods with whom he is as familiar as the Italian peasant with the Madonna. They are his gods, not those of India. He knows them from his youth until his death,

when the fire of the funeral pyre closes over his body withdrawing it from the sight of his relations who rejoice at his salvation. There, when walking along the roads and fields, one can see every minute what India has meant to Indonesia and what it would mean to Java and the other islands at the present day if the Islam had not come between. Yet in the Javanese interior, the Javanese home there still remains much more of that old time than one would imagine. The daily life, feasts and ceremonies are still full of old Indian features even though they have been given Arabian names. In the same way as the Christmas feast in the North, although tied by many bonds to Christianity, goes back in reality to the old German times, so we find here, under the surface, old Indian splendour and colour. They are driven away again and again but they return, because they are born out of the syncretism of the most noble features of the cultures of India and Indonesia.

SYNTHETIC KNOWLEDGE.

Beyond the sphere of logic there is the region of synthetic knowledge, which Prof. Radhakrishnan defines as knowledge by being. It is consciousness of things as a whole as distinguished from the consciousness of their parts or constituents. The latter is acquired through the senses and the intellect. The former belongs immediately to the self. Of all other knowledge it is the foundation. Without it as basis, analytic reasoning would land one in sheer scepticism. Prof. Radhakrishnan finds fault with European Philosophy on the score that it gives the foremost place to logic, a function of the intellect, while in Indian thought the greatest importance is attended to "knowing by being," a function which the self accomplishes directly. All creative art arises out of this synthetic intuition. We reproduce the remarks of the learned professor in his own words, which appear in an article of his in *The Prabuddha Bharata* :—

Speaking in general terms, for Western thought there is no other higher authority than logical reason. Thought can discover by its own strength the system of truth. Socrates is credited by Aristotle with two

things, inductive arguments and universal definitions. Whatever is real must have a definable form. Classification of moral concepts is the first step to any improvement in practice. For Plato geometry was the model science after which all truths should be framed. Aristotle invented the science of logic. Man is for him pre-eminently a reasoning animal. Logic for the Greeks is not so much a science of discovery as one of proof. The civic life of the ancient Greeks centred round the assembly and the law courts and so great attention was paid to intellectual subtlety and mental dexterity. To secure victory in debate was the great aim, and to that end the mastery of the technique of the game of argument was necessary. More prominence was given to the expression and communication of thought than to its discovery and exploration. With the growth of natural sciences which were interested in pushing back the frontiers of knowledge through experiment and verification, the processes by which belief grew and thoughts evolved engaged attention. But even the methodology of the sciences is concerned with the grammar of discovery and not the life or art of it. The latter by its very nature sets limits to logical exposition and yet, however truth may be discovered, it can be discussed only when it is formulated in logical propositions. For Descartes, whatever can be expressed in mathematical form is clear and distinct. He sets forth a system of universal concepts of reason which are derived from a consideration of certain fundamental logical and mathematical relationships and these concepts can be applied to all empirical data. For Spinoza, notwithstanding his insistence on intuitive knowledge, even ethics could be treated in a geometrical order. For Leibnitz, again, the monads or perceiving minds differ in nothing other than the form of perception, for each monad resembles the others as regards the content of its perception. Each reflects the total universe from its own special angle. While the lowest monads, the plant and the animal ones, have only dim and confused mode of perception, divine cognition consists in completely distinct and adequate ideas. We, human beings, are in between. Our ideas of sense-qualities are confused, while those of logic and mathematics are distinct. We strive to transform the former into the latter, sense-presentations into notions conceived by reason. The accomplishment of this idea means for Leibnitz the formulation of a general system of possible forms of thought and the universal laws of

connection which these forms obey. Leibnitz outlines such a scheme in his *General Charakteristique* and thus founds symbolic logic which reached its great development in the works of Boole and Peano, Frege, and Russell. Kant's main purpose was to lead philosophy into the sure path of science and he inquired into the possibility of philosophy as a science with the intention of formulating its condition. The nature with which we are conversant in the world of science and common sense, is traced to the work of understanding which arranges the sense manifold in an orderly way according to a logic which Kant calls synthetic as distinct from the usual, formal or analytic logic. Kant's successors took over the logic of synthesis and used it more rigorously to remove such imperfections of his system as the assertion of things in themselves. In Hegel, logic ceases to be a mere theory of thought and becomes an account of reality. It is an abstract representation of an actual process by which the absolute spirit reveals itself as the universe in the different forms which the universe assumes to human conscience, nature, history, society, art and religion. The rational becomes the real. British idealism is in the main a continuation of this tradition, though there are of course notable exceptions. The realists of the Cambridge school are worshippers of logic and the scientific method. From the Socratic insistence on the concept to Russell's mathematical logic it is one long illustration of the primacy of conceptual logic.

For the Hindu mind, on the other hand, the real is not merely the logical. It is something inward, subjective and experiential. It believes in the third kind of knowledge by being, as the source of all fundamental convictions of life. The ideal of this direct knowledge is not contrary to the ideal of abstract logic. In moving from conceptual logic to integral knowledge we are not moving in the direction of unreason, but are getting into the most fundamental rationality of which human nature is capable. In it we think more profoundly, feel more deeply and see more truly. We see, feel and become in obedience to our whole nature and do not simply measure things by the standards of intellect. If integral knowledge does not supply us with the universal major premises which we can neither question nor establish, knowledge and life themselves will fail. The fundamental bases of scientific activity, artistic creation and ethical striving are the ultimate consistency of the universe,

the ultimate beauty of the universe and the ultimate soundness of the universe. These are assumptions for science and logic, art and morality. But they are by no means irrational assumptions. They are apprehensions of the soul, intuitions of the self. If we deny integral knowledge, if we make nothing evident of itself unto man's soul, we deny the possibility of all knowledge and all life. Disbelief in integral knowledge means complete philosophical scepticism. If we reduce all knowledge to perception and conception, disbelief is inevitable. The proof of integral knowledge is similar to Kant's proof of *a priori* elements. We cannot think away the fundamental convictions of life. Their opposites are inconceivable. They belong to the very structure of our self. They are not data received by it or attained by it as the result of intellectual analysis and synthesis, and there can be no perception or conception, if these are not assumed. All knowledge is a synthesis by which the scattered data of experience are pieced together into a consistent whole. But this synthetic activity is impossible and unmeaning unless we start with the idea of the whole which must be regarded as an idea native to the self. All experience issues forth from it and rests on it. Logic and life, intuition and intellect are specialised and peculiar modifications of it.

It will not be difficult to establish that the great philosophers of the West, Plato and Aristotle, Descartes and Spinoza, Kant and Hegel did make use of integral knowledge, though they were not clearly conscious of its fundamental implications. "Recollection" is Plato's name for that concentrated endeavour of the whole man by which the essential principles of life and logic are apprehended. Aristotle's 'nous' is the intuitive apprehension of the first principles which all reasoning assumes to start with. Descartes insists on the clear evidence of God's existence yielded by the very nature of thought itself. It belongs to the same region of intuitive certainty to which the foundations of all sciences belong. The truth of the fundamental ideas is their clear intelligibility. Cudworth rightly remarks: "Truth is not factitious; it is a thing which cannot be arbitrarily made but is. . . . The very essence of truth is this clear perceptibility" (*Intellectual System* III, pp. 31-35). Kant's chief contribution to the philosophy of religion is his insistence on the logical indemonstrability of God. He relies on the consciousness of moral obligation. We know our duty, according to Kant,

by means of rational intuition and not an intellectual calculation of results. When we ask why Hegel voted for a monistic conception of the universe, we see that it is not due to mere dialectic. Hegel's philosophy is one long dialectical exposition of the concrete unity, but dialectic is not the way in which the idea of the One was arrived at. We must put the One in the premises, if the dialectic is to deduce it in the conclusion. It is something more than dialectical knowledge that tells us that the universal consciousness operates in each one of us, the eternal subject is present in the mind of man, without which sensations would be blind and concepts barren. The Hindu thinkers were clearly conscious of the source of our fundamental convictions. The central point of Sankara's metaphysics, to take an outstanding example, is that the idea of the supreme reality, pure being, infinite and absolute, is not derived from the senses or the ordinary processes of logical reasoning. Conviction of its truth comes only through realising it as the common ground implied in all our several knowledges.

The roots of all great thinking lie deep in life itself and not in the dry light of mere reasoning. Creative work in science and philosophy, art and literature, is due to this something which is greater than mere knowledge. Plodding processes of intellect may give us precise measurements of well-established theories, but the new discoveries which have made modern science so wonderful, are due to the inventive genius of the creative thinkers. The greatest insights are due to processes of the mind, which are beyond the level of deliberate ratiocination. When we consciously concentrate on the object, think attentively about it, we do not move very much from the point at which we started. We must let the intellect lie fallow, allow the object to soak into the subsoil of our mental life and elicit the reaction of the whole mind. Genius is a special quality. It is not easy to define it. It uses intellectual talents as its instruments, but it comes from somewhere further away, a source behind and beyond the intellectual which puts compulsion, so to say, on the intellect, uses it for its own purpose of voicing abiding truths.

In poetic experience we have knowledge by being as distinct from knowledge of symbols. The mind grasps the object in its wholeness, clasps it to its bosom and becomes one with it. "If a sparrow comes before my

window," Keats wrote, "I take part in its existence and pick about the gravel." A deliberate cancellation of individuality, a complete submission to the object makes the poet breathe the life of the object. The object becomes for the poet the specific form, the concrete picture of an idea, "a faultless essence of God's will," as Robert Bridges puts it in his *The Testament of Beauty*. The poet has the gift of realising this experience and entering into it through appropriate words, even as the other artists attempt to embody their experience in canvas or stone. "Poetic creation," Carlyle asks, "what is this too, but *seeing* the thing sufficiently?" and he adds: "The word that will describe the thing follows of itself from such clear intense sight of the thing" (*On Heroes* III). Poetry originates in a moment of intense awareness following the act of self-submission. This creative experience is so unlike conscious mind that the latter feels itself to be raised above its normal power, by the breath of spirit. Without this creative intuition, we may have clever verses, technical exercises, repetitions of old themes, but not poetry. Plato distinguishes the man of genius, the madman inspired by the muses, from the industrious apprentice to the art of letters, and maintains that the latter has no chance against the former. It is all the difference between inspired poetry and insipid verse. Emerson called Paul's style "pure flame." When Carlyle gave the finished *Ms.* of his *French Revolution* to his wife, he said: "I know not whether this book is worth anything, nor what the world will do with it or misdo or entirely forbear to do, as is likeliest; but this, I could tell the world: you have not had for a hundred years any book that comes more direct and flamingly from the heart of a living man" (*Carlyle's Life*, Vol. I, p. 89).

EDITORIAL REFLECTIONS.

THE PRESENT SITUATION.

The present situation in India is most alarming and gives cause for anxiety. Prices of agricultural produce have reached a lower level than they ever did in this generation. The farmer is in a bad way and is unable to pay land revenue which is assessed at old rates. The political situation is growing worse from day to day. Undiluted repression on the part of a few short-sighted officials is driving the Civil Disobedience Movement underground in Bengal and the Punjab and these sporadic and futile acts of violence bode no good either to the people or to the Government. The people stand to lose for the Government can meet anarchical crime with organised violence and, moreover, gain the sympathies of the civilized world. So long as the national movement remains strictly non-violent, the Indian people will command the sympathies and good-will of all civilized peoples—even of those who do not see eye to eye with them. But, as soon as, it degenerates into violence, the protagonists of "Firm Rule" and "Resolute Government" will have their way. The people should, therefore, remain strictly and religiously non-violent even in the face of the gravest provocation and it is a matter of gratification that, on the whole, they have done so. As regards a section of the bureaucracy, it ought to realize that undiluted repression on one side and dastardly outrages on the other side can only bring about anarchy which will make the solution of a difficult problem still more difficult and affect not only the peaceful progress of the country but also the revenues, credit and stability of the government.

There is another aspect of this movement upon which we should like to say a few words. Women of India have given proof of wonderful heroism and astonishing powers of endurance. All this evokes admiration. But there are one or two things which require cool and dispassionate consideration. In a fight—whether violent or non-violent women are permitted to enter the struggle as combatants only when the man-power of a country is exhausted. It does not conduce to our national pride that we should put forward our women-folk and expose them to all sorts of physical and moral risks. Indian standards of morality and even conventional propriety are different from those of many countries of the West. Lathi charges and rough handling of our women by the police tend only to exacerbate the feelings of our men and thus introduce fresh complications into a situation which is already difficult. While all this is happening in India, unrepresentative delegates have assembled in London and have made the Round Table Conference a cockpit of communal wrangles of the worst possible description. The Prime Minister who presides over the Conference is a past master in the art of saying things which offend no body and sound pleasant and of uttering words which seem charged with promise but do not commit his Government to anything. The communal settlement is not in sight and that is regarded as a *sine quo non* of any weighty pronouncement on constitutional advance by the British Government. This failure of the conference was predicted by the nationalist press of India. Only patriotism is an antidote against communal virus and almost all of the sturdy patriots are in jail. Whatever opinion one may hold as to the methods adopted by the Congress, no one can doubt that congressmen are suffering for what they believe to be the good of their beloved motherland and no settlement of the Indian question can be final to which the Con-

gress is not a party. Even Moslems who are in the Congress are not communalists. They are Indians first and Muslims afterwards. We pray to the Almighty that He may give our rulers wisdom to understand and our people strength to suffer without rancour and vision to see that in unity of aim, purpose and effort lies the salvation of a subject race.

THE LAW OF REGRESSION IN RELIGION AND MORALS.

Writing on the above subject in the "Open Court" for November 1930 Mr. Victor S. Yarrows developes the hypothesis that there is the law of regression or the tendency to the mean. He gives striking examples from the history of Buddhism, Christianity and Islam. Coming down to contemporary history, the learned writer offers the following observations about Bolshevism. :—

In our day we have the object lessons of the Russian "social revolution" under the Bolshevik clique of dogmatists and pedants. This "real" or economic revolution was embarked upon for the purpose of completing the task of the political revolution of March, 1917. Lenin, Trotsky and their colleagues, as disciples of Marx, hoped and sought to destroy once and for all the capitalist-bourgeois order in Russia and in the world at large. They thought they had a rare historic opportunity and that it was their sacred mission and privilege to improve it. They had, they claimed, a more advanced type of democracy, a more genuine kind of liberty, to offer to mankind. They were evolutionists *in theory*, and they had written and spoken most earnestly against Utopian or sentimental radicalism that imagined the course of history could be changed, a process of development shortened, by mere willing or sighing or even terrorizing and fighting. But when the temptation seemed to present itself, they yielded. They forgot their science, their stern historical logic, their determinism. Russia was backward, primitive, ignorant, illiterate, barbarous; yet, after all, perhaps it *was* her lot to lead the West, to set an example of thoroughgoing revolution, to start the world-

conflagration. Europe might follow. America was a formidable stumbling block, but she too might follow. The risk might be taken—nay must be taken.

But when Europe, profiting to some extent by the bitter experience of the Russian victims of premature and non-evolutionary revolution, refused to follow Lenin, what did the Bolshevik pedants do? Acknowledge their blunder and make peace with the intelligent and constructive Russian radicals and liberals? No. They persisted in their fatal error, and decline and degeneration set in. Espionage, terror, tyranny, ruthless suppression of the most moderate criticisms, wholesale arrests and executions were—and still are—the means adopted by the Bolshevik dictatorship to retain power and postpone the inevitable surrender to irresistible forces, to the logic of facts and conditions. The followers and disciples of Lenin and his few associates surpassed their masters in violence, arrogance, impotent rage and ferocity. The great social revolution that was to liberate Russia at one stroke, thrill the world and establish the purest and truest form of democracy has assumed the revolting, abhorrent form of a depotism worse than that of the most reactionary of the Czars. Criminals, knaves, hypocrites, bullies, thieves, placemen flocked to the Bolshevik banner. The eventual liquidation of the whole fantastic and stupid experiment became inevitable. "The greatest failure in all history," Mr. John Spargo calls Bolshevism. One of the greatest failures it certainly is, and it dramatically reinforces the many lessons of history that illustrate the law of regression and of the reversion to the mean.

THE GURUKULA SAMACHAR-

THE CLIMATE.

It is getting cold. The mornings are specially very cold. But this intense cold makes for health and increased capacity for work.

THE LIBRARY.

The Library was still located at Kangri. This was a cause of considerable inconvenience to the professors and the students. It has now been shifted to the new School Hall. The hall is commodious and the almirahs are being arranged. About the end of December all the books will have been arranged and the library will be available for use.

PROFESSOR SATYA KETU'S LECTURE.

In the first week of December Pandit Satya Ketu delivered his University lecture on "Political Institutions and Their Environment in Kautilya's Time." The lecture was learned and bore evidence of painstaking research. The learned professor was of opinion that though democracy flourished on Indian soil in ancient times, Kautilya was an Imperialist who leaned toward absolutism and autocracy. The Acharya who presided commented upon those conclusions at some length and paid a well-deserved tribute to the learning of the Professor.

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अथर्ववेद का सुबोध भाष्य ।

छः काण्ड छपकर तैयार हैं ।

प्रत्येक सजिल्द काण्डका मूल्य २) और डा० व्य० ॥) है । डाक व्यय सहित मूल्य भेजकर पुस्तक मंगवाइये ।

प्रत्येक काण्डके बिना जिल्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

यह भाष्य इतना सुबोध है कि बिना संस्कृत जाननेवाले भी इसको पढ़ कर समझ सकते हैं और वेद के उपदेश का गंभीर रहस्य जान सकते हैं । आप पढ़ेंगे तो आपको निःसन्देह बहुत आनन्द आवेगा । नमूने के लिये एक दो काँड मंगवा कर देखिये ।

मन्त्री— स्वाध्यायमंडल, औष (जि० सातारा)

Volume XXXIX.

THE

VEDIC

MAGAZINE

AND
GURUKULA SAMACHAR.

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Prof. Lal Chand M. A.

THE IDEALS OF INDIAN
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SANDHYA
By the late C. R. Beri

MORAL TRAINING AS A
SUBJECT OF
UNIVERSITY EDUCATION
By Acharya Rama Deva

RUDRADHYAYA
By Dr. B. V. Joshi M.B.B.S.
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GURUKULA KANGRI

Gentlemen desirous of securing new admissions of their wards in the Kangri University are requested to correspond early. Rules and admission-forms may be had from the Governor's office Gurukula Kangri Distt. Saharapur. U.P.

* ओ३म् *

THE VEDIC MAGAZINE

AND
GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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OUR PRAYER III D.

ॐ महः पुनातु हृदये

GREAT God, purify my heart. God is great. God alone is great. 'Allah O Akbar' exclaims Mohammad and no truer expression than this ever emanated from any great man. A Mussolini or a Kamal Pasha, who firmly controls and wisely guides a nation, fills us with admiration. But what is their greatness beside that of Him who has created and who controls and properly directs this vast and wonderful universe? A mote shining and dancing! compare its greatness with the sun, a beam of which travels

through an aperture, touches it and illuminates it. By His light all saints shine, by His might all kings reign in the world. His grace is their greatness, His favour their fame. Without His will not a leaf can stir. At His will are worlds born and dissolved. By His will the worlds whirl in their orbits and display His marvellous and mighty 'leela'.

Great though His power, no less great is His merey. His power is awful, his mercy is infinite. When we contemplate his power, his omnipotence, his inestimable greatness, we are filled with fear, our ego shrinks into insignificance and His greatness overwhelms us. When we contemplate His boundless mercies, our fears are calmed, and we are filled with hope. If His mercy were not great, there would be no hope for any of us. The great Shakespeare says in one place that if all were treated according to their deserts, none would escape whipping. And that is too true. All our efforts at self-purification tend only to reveal to us more clearly the subtle and serpentine but hitherto unsuspected workings of the ego. Not without, reason have 'mahatmas' shrunk from being called 'mahatmas'. Christ shrank. Gandhi shrinks. All human purity is relative purity. All human greatness is relative greatness. All human perfection is relative perfection. None but God, the one without a second is absolutely pure, absolutely perfect, absolutely great. All mahatmaship consists in a confession of the failure of personal effort and whole-souled surrender of the self at the feet of the Almighty and All Merciful God whose grace alone can purify the heart and enable the devotee to behold Him face to face 'The wind bloweth, where it listeth'; and 'blessed are the pure in heart for they shall see God.' High is the prize but hard the condition and who can fulfil it? How may we become pure in heart?

The word महः supplies the means. Make the heart great, magnanimous, if you wish to make it pure. From the 'I' to the 'He' it is a long long journey that has got to be travelled. 'He', the great is our goal, 'I' the starting point. Daily we should earnestly meditate upon the greatness and glory of God, and try to become great, ever increasingly great in thought, word and deed.

We cannot jump to greatness of heart, all at once. The 'I' is gradually trained to enlarge itself and successively identify itself with the family, the community, the nation, the world, the cosmos. The less one thinks of the ego and the more of others, the purer he becomes. Some people cut themselves off from society for ever and begin to live in solitude to purify themselves. Paradoxical though it may appear, hardest of all it is for the recluse to purify the heart. It is like solving a difficult problem without going through the intervening steps. And though a genius may sometimes be found to achieve what is almost impossible, the majority of men have to grow by slow degrees from a lower to a higher state. Many bachelors, especially in India, labour under the delusion that by never marrying at all they necessarily become higher beings. Remaining bachelor all one's life is the privilege of a few like Swami Dayananda or Swami Shankaracharya, who are sent to this world by God with a definite mission, who have at an early age merged their ego in the Divine and who see all creatures, man, bird and beast to constitute one vast family whose father is God. Such need not marry, for the purpose of marriage is already accomplished in them. Marriage is a wonderful breaker of the narrow limits of the ego. Man ceases to live for himself alone, begins to live, and if need be, die for his wife and children. His soul has expanded without his knowing it. The ice of egoism has

melted in the warm sunshine of love. The brahmchari lives primarily for himself and spends the first 25 years of his life in making himself fit physically, intellectually and spiritually. For the next 25 years he lives primarily for his family till the 50th year of his life. Then he is required to give up the comforts of the family, and retake the vow of continence. He should live in a cottage in a forest with his wife, take the children of others under his care, learn to love them like his own children and train them up to noble manhood. When the lesson to love the children of others like his own and make no difference between them is learnt, the chains of attachment to the family that had already become relaxed, drop off and the perfected man goes forth as a Sannyasi and freely travels from place to place, guiding and blessing mankind. Expansion of the heart by easy stages is the object kept in view by the perfectly planned ancient Aryan discipline. The word मः has helped us a great deal towards facilitating the problem of purification of the heart. Let us now take up the word हृदय, examine it a little more carefully and see what comes out of it.

The word हृदय is made up of three letters. The first means हरण or taking, the second means दान or giving and the third means गति or moving. The word hridaya therefore means taking, giving and moving. The first thing that comes out of our examination of the word is the circulation of blood discovered by Harvey. The heart sends up to the lungs to be purified the impure blood that it had received, and as soon as it receives the purified blood, it sends it in all directions to all parts of the body to nourish them and take in their impurities. This work of the heart teaches us a great deal regarding what we should do with our passions, our feelings,

our emotions. The heart sends up impure blood to the lungs to be purified there by coming in contact with the fresh air that is breathed in. So should we by daily prayer and aspiration seek to purify our passions. God's grace descends on the aspiring soul and as oxygen purifies the blood, divine grace purifies passions. With purified passions, we should discharge our daily duties and live and work for others. By work in the world are we ruffled, disquieted, soiled more or less as the case may be and therefore we should again pray to the Almighty Father to calm and cleanse our agitated and sullied mind. Worship and service, worship and service—such should be the alternating items of the programme of our life. And as the heart receives impure blood, but gives back pure blood as a matter of course, so should we without making much fuss or boasting aloud return good for evil. The goal for the heart is 'Love all, bear all.' A high goal this, but as true Aryans, we should not rest till we reach it.

The heart sends out pure rich blood to all parts of the body. A Brahmana should give pure knowledge, a Kshatriya or a warrior should give pure valour, a Vaishya or a trader should give pure wealth and a Sudra or a labourer pure labour to society. What is pure knowledge? Vast deep, yes, but primarily, accurate knowledge, blest by God's grace and dedicated to the service of humanity. The ideal brahmana should have an insatiable craving for knowledge, should possess, master and coordinate the intuitive knowledge of the East and the experimental knowledge of the West. Only he who takes greatly can give greatly and raise the motherland to her former proud and privileged position among the nations as the *guru* of all mankind.

What is pure valour? Strength, courage, discretion and a chivalrous spirit blest by God's grace and dedicated to the defence of the state and its wise control. Not the strength to murder, oppress and exploit the weak and the defenceless, not the white man's burden, but the coloured man's, the strength to save, to encourage, to revive and win the hearts of the poor and the weak. Where in all history is there an example like that of Rama giving away the *raj* of defeated Lanka back to its people? Rama is our ideal hero, the chivalrous Aryan warrior and just and benevolent ruler.

What is pure wealth? Abundant, yes but primarily, honestly earned not ill begotten wealth, blest by God's grace and devoted to philanthropic purposes such as the endowment of useful institutions,—wealth that liberates, not that which enslaves; that feeds the hungry, clothes the naked and shelters the homeless. Blessed is such wealth and the hands that distribute it. A case in point is Seth Jamna Lal Bajaj.

What is pure labour? Great strength of body with a little bit of intelligence, fidelity, prompt obedience, cleanliness and courtesy, blest by God's grace and devoted to the service of the master. Truly has Tagore said that the keynote of western civilization is not materialism but mobility, always changing, always experimenting. At present bolshevism and socialism seem to have the upper hand. They are only a reaction to the tyranny and injustice of the capitalists. And nobody knows what tomorrow will witness. When the west is tired of experimenting and becomes wiser by loss and waste, it will revert to the only true system that ever was or ever will be—the ideal ancient system of four main *varnas* with their several duties and privileges—a system which

alone can ensure peace and prosperity of the world. Every man should develop his peculiar talent to the full, should purify his passions by fervent prayer to God and as the heart vivifies the whole body by supplying it with fresh blood so should we vitalize the whole society by serving it magnanimously with true knowledge, resistless valour, blest abundance or faithful labour according to our several capacities.

We have examined the two important words महः (maha) great and हृदय (hridaya) heart, separately. Let us see what we get by wedding the two. Great heart—great emotions, great passions. Greatly we should take, greatly we should give, greatly should our feelings move. As the circulation of blood depends upon the powerful working of the heart, so great taking and great giving depend upon the great moving of the emotions, upon powerful passions. We get from and give to our environment. Let us develop our individual uniqueness to the full by assimilating from our environment what best suits our nature and then with a great heart, a magnanimous heart, give what we have gathered for the service of the world. In the Vedas, God says to his sons "Gather ye riches with a hundred hands and scatter them abroad with a thousand." But this royal gathering and royal giving are not possible for the anemic. Without a powerful heart, without powerful passions neither great accumulation nor great distribution are possible. गति the third function of the heart feeds the first two हरण and दान as a mother feeds her children. Great passions, powerful passions are indispensable for glorious activity. We have got into the habit of condemning passions as something evil. What we really want, however, is not less powerfull but more powerful passions. Now is not the time to be afraid of passions. We cannot have too much of them. Mother India is waking up after centuries

of sleep and is going presently to shatter her shackles to pieces and resume her proud and privileged position as the Guru of all mankind. She has sounded her clarion call to all her sons. Let us dedicate our passions to her service. They shall be sublimated, they need not be suppressed. The purification of our hearts and the emancipation of the mother shall take place at once and our nation shall stand before the world pure and free and happy.

THE IDEAL OF INDIAN MYSTICISM*

[Pt. CHAMU PATI. M.A.]

Dr. Lorinsor contributed to *The Indian Antiquary* some time in 1873 an article in which he sought to establish that Srikrishna the teacher of the Gita lived in the first century A. D. Dr. Grierson at a much later date supported this thesis on the ground that the teaching of the Gita contained elements which could not but have been borrowed from the Bible. The visit of St. Thomas to India in the first century A. D. was, according to this writer, the historical link which joined the two gospels in the sequential chain of cause and effect. Whatever was good in the pagan scriptures must have been borrowed from the Bible--such was the fond cogitation of earlier Christian writers on oriental literature.

The date of the Mahabharata has been variously calculated. The author of *The Age of Sankara* relies on the circumstances described as marking the death of Bhishma--viz. that the sad occurrence coincided with the Winter Solstice which fell on the 8th of the bright fortnight of the lunar month of Maagha--for his conclusion based on astronomical calculations that the Mahabharata war was fought in 3139 B. C. Anyhow Srikrishna long forestalled Christ's moral and spiritual teachings.

Finding the hypothesis of the priority of Christ to every sublime spiritual precept in the world on the face of it absurd, Christian savants have later struck out a new device, which is just the opposite of their former delusive guess. We find it asserted in the books of Max Muller and

* A summary of the writer's discourse delivered at the last anniversary of the Arya Samaja, Lahore.

Weber that Indian—in fact all non-Christian—religions were so many preparations for the advent of Christianity. The former were partial revelations designed to make humanity gradually ready for their final and complete enlightenment at the hands of God's own son, Jesus. Edward Schure, a writer of great power whose charm on the reader is irresistible, compares India to a dying mother who from her funeral pyre is, like a *Sati* of old, casting towards her offspring who in the present similes are no other than the modern countries of Europe and America, a necklace of pearls in the shape of her "religion of compassion." This latter term signifies Buddhism. It is the spiritual legacy of India. Its value is high. It is a necklace. A poisoned necklace, however to our eternal grief! India owes her fall, says Schure, to her "religion of compassion" whose goal is extinction, nothingness. Higher than extinction is the positive heaven of spiritual rebirth to which Christ calls.

Principal Caird finds no mention either of the immanence or of the transcendence of God in the Vedas—two highest attributes of the divinity which were reserved to be revealed by God's final dispensation through Christ. What matters it if the Veda explicitly declares God to be both "in" and "out", within and above the whole universe of existence? The Spirit both contains and pervades all that is. (vide Yajurveda Chapter XL.)

To Romain Roland Dayananda is a hero of the Gita. His message is action. Of the forces that have worked for India's present political awakening his dynamic inspiration is by far the mightiest. For the revolt in Bengal of 1905 Romain Roland lays the responsibility on the Arya Samaja. Into the languid veins of India, says Roland, Dayananda

"transfused his own lion-blood". Yet Dayananda's is not to be the last word in the formation of India's future destiny. Ramakrishna whom Romain Roland calls Christ's younger brother is the apostle of India's mission in the time to come. Dayananda stands for action, Ramakrishna for quietism, self-centred extacy. Dayananda symbolises the Gita, Ramakrishna perchance Mediaeval Christianity. Which of these will India follow?

In the mediaeval ages the whole world was dominated by a conception of sainthood which made inactivity, wedded to misguided self-centred devotion, its ideal. A *Mahatma* cooking his meal had just taken down his *roti*, bread, and was going to lubricate it with ghee when lo! a dog snatched it and made away with it. The *Mahatma*, immersed in his meditation, thought it was God who had so forcibly laid his hands on the devotee's offering. He ran after the dog crying "Lord, Lord, have *ghee* too; eat not bread without lubricating it." India, like all other countries, was for some time under the spell of such rhapsodist mysticism. It was Dayananda who aimed at erasing this episode altogether from the life-history of this country. By forging a link of continuity between India's glorious past and equally glorious future, Dayananda wanted to blot out recent centuries as moments, as it were, of suggested second personality, which hypnotic psychology treats as irrelevant gaps, from the inner consciousness of India. Historians may preserve a record of them as events that have actually taken place. But as factors in the formation of India's character these hypnotic lapses of mediaeval times might better become a blank in the Nation's inner unfoldment. The Gospel of Dayananda was the Veda, reverberations of which we hear in the Gita. Will India prove true to her ancient genius or for the mirage of an alluring mystical future run after foreign sands? Will the Queen of the

future whose message, they say, is to guide the spiritual destiny of nations shine hence forward in borrowed feathers?

What, pray, is the defect in her present apostle, Dayananda. He is not enough of a mediaeval *yogi*! To the Hindu mind Srikrishna appeals as Yogeshwara, Yogi par-excellence, all mediaeval ideals of self-centred rhapsodist sainthood notwithstanding. Dayananda is a modern replica of ancient Indian seers, *yogis*, a pen-picture of whom is so beautifully drawn in the Bhagavad-Gita.

The word *yoga* bears innumerable significances in the Gita. The content of each significance in itself is infinitely vast. Let us, however, in our present discourse confine our-selves to three meanings, which for our convenience we shall define and make quite concise.

The first meaning of *yoga* is "Union with the Divine". You withdraw yourself from the arena of the senses and concentrate your mind on your inner self. The Gita compares this state to that of a lamp well protected from the wind. Its light flickers not—it burns steadily. "A dip in the Divine" is a fundamental duty prescribed in every religion based on inner experience. Of Srikrishna we read that while he was on his way to Hastinapur, where he was going to try to conclude peace between the Pandvas and the Kauravas—and this errand he himself characterises as the noblest, the most pious he ever undertook in his whole hallowed life—it became sunset. He at once ordered his car to be stopped and performed Sandhya. On the day following his arrival at Hastinapur, Duryodhana, who came to invite him to the assembly-hall, found him ready, having finished, it is stated, both Sandhya कृतानुजप्य; and havana, हुताग्निः। Of Dayananda

we know, his programme of the day was always preceded by this daily "dip in the Divine" On the day of Abhimanyu's death when Krishna and Arjuna had been engaged in a sideway combat, both of them, before they returned to their camp, said their daily prayers. The heart of Arjuna, in a state as it were of clairvoyance, began to palpitate violently, whereupon Krishna consoled him with the remark that great undertakings always involved some minor misfortunes.

Before proceeding to Bhishma after the conclusion of the war Yudhishtira finds Srikrishna in just the state which is described in the Gita as characterising the *yogi* in his meditation. The same simile is used of the steadily burning lamp, completely undisturbed by perturbations in the atmosphere around.

This exercise is, however, a preparation for a life of undisturbed activity. It is not the goal. Equanimity is the end which exercises achieve, while activity, says the Gita, is the end of equanimity. Daily meditation instils in you the habit of unperturbed concentration. You pursue your mission through all sorts of dangers without suffering your attention to be divided by these, to you adventitious, circumstances. The mission of Srikrishna's life was to establish a Saamraajya in the whole of India. And the story of the Mahabharata is a narration of how Srikrishna persevered through thick and thin in striving for the accomplishment of this mission. The Saamraajya had once been established by the Raajasuuya of Yudhishtira but as a consequence of a blunder of Srikrishna himself the scheme miscarried. His acceptance of *Argha*, worship due to the greatest guest present, was from the political point of view a blunder. Krishna was no *raja*. He had no reverence, it appears, for the then

popular doctrine of the divinity of the kings' persons. Placing such a man above crowned monarches offended almost all. The murder of Sisupala was not a happy augury of the coming regime. The assembled rajas at once seceded from Yudhisthira's overlordship. They entered into conspiracy with Duryodhana. The Pandavas had to go to exile. The scheme of Srikrishna was frustrated after only a moment's success. But Srikrishna faltered not. He bided his time till the term of exile was over and was again immediately at the game. In the course of his embassy of peace he declared his readiness to accept even Dhritarastra as Samraat and Duryodhana as his heir-apparent if thus the Pandavas could get an opportunity of using their gifts for the consolidation of the Saamraajya. And this inspite of Draupadi's earnest pleadings that war must take place even if only to avenge the insult offered to her bewitching womanly hair which she untied and amidst tears held them dishevelled before Srikrishna. In the Sabha Srikrishna strangely refers very seldom, and that by the way, to Draupadi's insult. He was conscious how emphasising that indecency as the main point in the discussions could deflect him from his main errand. Not to help the Pandavas but to establish a Saamrajya was his aim.

The embassy was unsuccessful but he had done his duty. The sympathies of his own state were divided between the two parties. He found it inevitable to grant permission to the warriors of Aanartta to take up whichever side suited every individual fighter. The army, too, was divided so that we find mention of the Naaraayana forces on the one side among the allies of the Sansaptakas who fought with Arjuna and on the other among divisions of the Pandava army decimated by Bhima. The current legend that Srikrishna intentionally put Naaraayana forces on one side and himself unarmed on

the other to satisfy the wishes of both Arjuna and Duryodhana who came to seek his help and sat, one close to his head and the other near his feet, is a nursery tale, fitted to amuse children. He himself refrained from taking up arms simply to maintain intact his neutral position as arbiter between the various factions in his own state. By fighting actively he might perchance incur the malice of a party in his own kingdom. He was the charioteer of Arjuna. The latter, too, he always advised and prevailed upon not to engage in battle with the Yaadavas. Thus he succeeded in averting fresh dissensions in his own state but the main object gained by this feat of statesmanship was his adherence to his mission, viz. the establishment of Saamraajya.

The Aswamedha of Yudhishthira succeeded in achieving what his Raajasuuya had failed to secure or at least to maintain. This time no *Argha* was offered. Srikrishna's real *Argha*, the *Argha* which he valued was his inner satisfaction that the mission of his life had been fulfilled. *Yoga*, according to his own definition in the Gita, is the art of action कर्मसु कौशलम्. Of this implication of *yoga* he is himself the model. So, too, is Dayananda whose empire was of ideas intended to extend not over one country or one nation, but over the hearts of whole humanity.

The word *yoga* has yet a third implication. It means mental equipoise. And of this we have an illustration in the equanimity of both Krishna and Dayananda on their death-beds. Krishna lay dying of an arrow-shot, and Dayananda of deadly poison mixed in his tumbler of milk. The offender in each case admitted the wrong he had done and was without a hitch pardoned. With his last breath, too, Dayananda performed what may be termed a miracle of mys-

tical magic. With a glance he effected instant conversion of Gurudatta. Not a word passed between the Guru and the self-made disciple. The dying glance had, however, preached infinite sermons and won a genuine literary genius for the cause.

The three significations of the word *Yoga* are interrelated. The daily dip gives you the habit of concentration. It constitutes your spiritual shield. It may be aptly styled a celestial haven of peace, in the midst of what to the physical eye appear storms of earthly sorrows.

Such, then, is the glorious destiny of mystic power to which Dayananda invites Bhaarata and with her whole humanity. The *yoga* of Dayananda both precedes, and comes in the wake of, the Sermon on the Mount. It in fact incorporates the latter in spirit. Will Bhaarata learn it. Will the world? It is a *yoga* of action, of peaceful extacy, and if the two concepts could be welded together as in *yoga* they are, it is a *yoga* of extatic action. It is forgetting the narrower self to be wakeful to the wider ego. It is, if the phrase be permitted, wakeful self-oblivion. A wonderful *Yoga* this! A *yoga*, too, which is imbedded in the eternal सनातन traditions of India, and may we say, of Humanity? For on the horizon of eternity the bounds of India seem to fade away into those of humanity.

SANDHYA

(By the late C. R. Beri)

II.

Then he should again repeat the *Gayatree Mantra* and sprinkle a little water around him, desiring that the enlightenment asked for may spread in all directions.

When this is done he should pray for the health of his body by reciting the following :—

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं श्रोत्रम् श्रोत्रम्
ओं नाभिः । ओं हृदयम् । ओं कण्ठः । ओं शिरः । ओं बाहुभ्यां यशोबलम् ।
ओं करतलकरपृष्ठे ॥

Keep in health and vigour my speech and the organ through which I speak, my breath and the organ through which I breathe, my sight and the organ through which I see, my hearing and the organ through which I hear, my navel, my heart, my throat, my head, my arms and my hands.

Then he should pray for the purification or right use of these organs, citing this *Mantra* :—

ओं भूः पुनातु शिरसि । ओं भुवः पुनातु नेत्रयोः । ओं स्वः पुनातु कण्ठे ।
ओं महः पुनातु हृदये । ओं जनः पुनातु नाभ्याम् । ओं तपः पुनातु पादयोः ।
ओं सत्यं पुनातु पुनः शिरसि । ओं खं ब्रह्म पुनातु सर्वत्र ॥

O Om the Life of life, purify my head, O Om the Preserver, purify my eyes, O Om the Supporter, purify my throat, O Om the Lord of all, purify my heart, O Om the Creator, purify my navel, O Om the Just, purify my feet, O Om the Immutable, I beseech Thee again to purify my head, O Om the Omnipresent, purify me throughout.

After this he should observe *Pranayama*, as described later on, reciting in his mind the following sacred names of the deity, and try to realize His attributes which they signify :—

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः । ओं तपः । ओं सत्यम् ।
तैत्ति० प्रपा० १० अनु० १० ॥

(1) Om the Life of life and dearer than life, (2) Om the source of all bliss and happiness, (3) Om the All-intelligence who keepeth in order and harmony obedient to his laws all and each by permeating all things, on whom is dependent all that exist, (4) Om the Lord of all, (5) Om the Creator, (6) Om the Omniscient Judge, (7) Om the Eternal and Unchangeable God.

The mental recitation of the seven ineffable names of the Deity exercises some wholesome influence on the soul and the six coverings which envelope it in its present condition. The six coverings are *Kamarupa*, the body of desires and affection ; its senses ; the *Mayarupa* the body of illusion ; its senses ; *Sthulasarira* ; the physical body and its senses.

Then the devotee should realize the amazing power of the Deity as manifested in creation by reciting this Mantra :—

ओम् ऋतञ्च सत्यञ्चाभीक्षात्तपसोध्यजायत ततो रात्र्यजायत ततः समुद्रो
अर्णवः ॥ १ ॥ समुद्रादर्णवादधिसम्बत्सरो अजायत । अहोरात्राणि विद-
धद्विश्वस्य मिषतो वशी ॥ २ ॥ सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत ॥
दिवञ्च पृथिवीञ्चान्तरिक्षमयो स्वः ॥ ३ ॥ ऋ० अ० ८ अ० ६ व० ४८ ॥

Prakriti (the equipoise of the three *Gunas*—Satwa, Rajas, and Tamas), the material cause of the Universe, was made visible by the unlimited power of God. It assumed a nebulous form, after which water and dry land appeared. After the waters, time (of the annual motion of the earth) was fixed. Days and nights (caused by the diurnal motion of the earth) were made by Him who controls the Universe. The sun, moon, light and earth, as well as space and bodies moving in space, were made just as they had been made in previous *Kulpas* by God, the Feeder and Sustainer of all.

Having thus contemplated the unlimited power of the Supreme Being who has made the vast Universe, the devotee should pray to him for protection, trying to realize His presence in every direction :—

प्राची दिग्ग्निरधिपतिरसितो रक्षितादित्या इषवः । तेभ्यो नमो
ऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्
द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥१॥

In the east Agni (All-knowledge), Lord of the Universe, free from all bonds, our Protector, whose arrows are the rays of the sun, we bow and adore thee. For thy power and the agencies through which thou sustainest the Universe and chastizest the iniquitous, we adore thee. Grant that the ignorance because of which our enemy hates us, and on account whereof we hate him, may be destroyed, so that we may all live in peace and harmony.

In the east God is invoked as Agni—the Deity who gives heat light, &c., to the sun, the central body of our solar system, round which all the planets and comets revolve, and by which their motions are regulated and controlled ; the source of light and heat ; and therefore the primary cause of all the motions and changes effected on the surface of the earth by those great agents of nature.

Then turning to the south he should say :—

दक्षिणा दिग्गिन्द्रोऽधिपतिस्त्रिचराजी रक्षिता पितर इषवः । तेभ्यो
नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मा-
न् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ २ ॥

In the south O Indra (all-glorious), our protector from the swarming insects and reptiles, thou whose arrows are the Pitris, we bow and adore thee. For thy power and the agencies through which thou sustainest the Universe and chastizest the iniquitous, we adore thee. Grant that the ignorance because of which our enemy hates us, and on

account of which we hate him may be destroyed, so that we may all live in peace and harmony.

In the south he is invoked as the Lord of the Pitris—the disembodied souls whose bodies or place of abode is in course of formation, because according to astronomy the southern region alone is rich in nebulae properly so called *i.e.*, worlds in course of formation. One of the most remarkable is in the constellation Orion,

Then turning to the west, he should address thus:—

प्रतीची दिग् वरुणोऽधिपतिः । पृदाकूरक्षितान्नमिषवः । तेभ्यो नमो
धिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु योऽस्मान् द्वेष्टि
यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

In the west O Varnua (the Most Holy) who protect us from poisonous creatures, such as serpents and snakes, whose arrow is food and eatables, we bow and adore thee. For thy power and the agencies through which thou sustainest the Universe and chastizest the iniquitous, we adore thee. Grant that the ignorance because of which our enemy hates us and on account of which we hate him, may be destroyed so that we may all live in peace and harmony.

In the west he is invoked as Lord of the waters, because in the west of the western hemisphere stretches the Pacific, the greatest expanse of water on the globe, for he is the Lord not only of the dry land which is one-third of the globe, but of the waters as well, which cover two-thirds of the earth and teem with creatures which are not less numerous than those on the solid earth

Then turning to the north he should proceed thus:—

उदीची दिक् सोमोधिपतिः स्वजोरक्षिताशनिरिषवः तेभ्यो नमो-
ऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्
द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ।

In the north O Soma, the uncreate giver of peace, who protectest us on all sides, whose arrow is electricity, we bow

and adore thee. For thy power and the agencies through which thou sustainest the Universe and chastizest the iniquitous, we adore thee. Grant that the ignorance because of which our enemy hates us and on account of which we hate him, may be destroyed, so that we may all live in peace and harmony.

God is invoked in the north as the region of electricity, as is clear by its being a magnetic pole and by the phenomenon called Aurora Borealis or Northern Lights, which are familiar to every body now-a-days, and which is described thus :—

A luminous meteor, generally appearing in the northern part of the sky, and presenting a light somewhat resembling the dawn or break of day. The appearance which it exhibits and the forms it assumes are so proverbially unsteady that it is not possible to comprehend them under any general description. Most frequently the phenomenon appears to proceed from a sort of horizontal cloud or blaze in the northern part of the sky, rising a few degrees above the horizon, and stretching from the north towards the east and west, so as to form an arc, which in some instances has been observed to extend upwards of 100° . The upper edge of the cloud is whitish and luminous, the lower part often dark or thick, and sometimes the clear sky may be seen between it and the horizon.

From the upper part of the cloud streams of light shoot up in columnar forms, reaching sometimes only a few degrees, sometimes to the zenith or even beyond it. Instances occur in which the whole hemisphere is covered with coruscation ; but the brilliancy is greatest, and the light strongest, in the north near the main body of the meteor. The streamers have in general a tremulous motion, and, when close together, present the appearance of waves or sheets of light, following each other in rapid succession. When several columns, issuing from different points, meet at the zenith, a small meteor is formed of greater brilliancy than the separate columns. The phenomenon sometimes continues a few hours, occasionally the whole night, and even for several nights in succession. It generally commences at most two or three hours after sunset, and very rarely in the morning or much after midnight. Auroras have been observed even before the evening twilight has disappeared. In the Shetland Islands and other countries in high latitudes, the

northern lights are the constant attendants of clear and frosty evenings in winter. They are most frequent in autumn.

That some connexion subsists between the Aurora and the magnetism, or rather electricity which is now regarded as the primary cause of magnetism, is made certain by the fact that during the continuance of brilliant Auroras the magnetic needle is generally disturbed, sometimes violently agitated. The air at the same time is often observed to be highly charged with electric matter. An experiment contrived by M. Carton also seems to indicate an electric origin. If a glass tube be partially exhausted of air, hermetically sealed, and applied to the conductor of an electric machine, the whole tube is illuminated from end to end, and continues luminous for a considerable time after it has been removed from the conductor. If after this the tube be drawn through the hand, the light will be remarkably intense through its whole length; and if it is grasped in both hands near the extremities, strong flashes of light will dart from one end to the other, and continue for many hours without fresh excitation. The only conclusion which, in the present state of our knowledge, we are warranted in deducing, is that the Aurora Borealis must be ascribed to the agency of electricity in the upper regions of the atmosphere: in what way the excitement is produced, it remains for future discoveries to make known.

Besides, the magnetic needle, when freely poised on a pivot or freely suspended, assumes a directive tendency and that tendency is generally north, and there is nothing more certain than the correlation which subsists between electricity and magnetism; thus then north is evidently the region of electricity.

Then casting his eyes beneath him he should thus proceed:—

ध्रुवा दिग्गिष्णुरधिपतिः कल्माषघ्नीचोरक्षिता वीरुध इषवः । तेभ्यो
नमोधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम ऋभ्यो अमृत । योऽस्मान्
द्रेष्टुं यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

In the Nadir O Vishnu, the Omnipresent, whose hair is all vegetation and arrow the green trees, we bow and adore

thee. For thy power and agencies through which thou sustainest the Universe and chastizest the iniquitous, we adore thee. Grant that the ignorance because of which our enemy hates us, and on account of which we hate him, may be destroyed, so that we may all live in peace and harmony.

God is addressed here as Lord of the vegetable kingdom, which in no way is less important than the animal kingdom in the organic world. Absorption, assimilation, exhalation, development and generation, are the functions common to both, and what is more the animals depend for their maintenance on vegetables, without which they could not at all come into existence, much less thrive and flourish independent of them.

— — —

Then raising his eyes towards the heavens above he should say :—

ऊर्ध्वादिग् बृहस्पतिरधिपतिः श्वित्रोरजिता वर्षमिषवः । तेभ्यो नमोधि-
पतिभ्यो नमो रजितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु योऽस्मान्द्वेष्टि यं वयं
द्विष्मस्तं वो जम्भे दध्मः ॥ ६ ॥ अथर्व० कां ३ अ० ६ व० २० ॥ मं०

In the zenith O Brihaspatee, the most holy, our protector, whose arrows are the drops of rain, we bow and adore thee. For thy power and the agencies through which thou sustainest the Universe and chastizest the iniquitous, we adore thee. Grant that the ignorance because of which our enemy hates us and on account of which we hate him, may be destroyed, so that we may all live in peace and harmony.

God is addressed here as Lord of the atmosphere, because the atmosphere is the great laboratory in which certain operations are carried on. The first in importance of these operations is the converting of water on the surface of the earth into vapour, and thus throwing it up into the atmosphere. There it rises to some distance from the surface of the earth and is condensed by various causes, and descends again upon the earth in the form of dew or rain, or snow or hail. These give rise to streams and rivers which fertilize our land, and render very important service to living creatures while flowing towards the great bed of the ocean.

In order to show that the devotee invoking the Deity on all sides by different attributes and names acknowledges but one true God, should read this Mantra :—

ओं उद्वयन्तमसस्परिस्त्रिः पश्यन्त उत्तरंम् । देवं देवत्रा सूर्यमगन्म
ज्योतिरुत्तमम् ॥ १ । य० अ० ३५ । म० १४ ॥

Thou all-glorious and ever-existing Lord of lords, the soul of all creatures, since thou alone art all-knowledge and all-good, I lie at thy feet for protection.

After this he should pray for power over other creatures so that he may be secure and safe against their molestation :—

उद्वयं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥ यजुः०
अ० ३३ म० ३१ ॥

Thou Deity, who hast revealed knowledge, and who permeatest every element and atom, who hast made every thing visible and invisible, thou glorious among the glorious, the Sun of the universe, I pray thee for power over other creatures. Thou God, to whom we are led by thy Revelation—the Vedas—and by thy works in nature, thou, from whom nothing is hidden, and who art present in every atom, I adore and worship thee.

After this he should pray for the manifestation of the Deity in his mind thus :—

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः । आप्रा द्यावा-
पृथिवी अन्तरिक्षं सूर्य आत्मा जगस्तस्थुषश्च स्वाहा ॥ ३ ॥ य०
अ० ७ म० २४ ॥

Reveal thyself to me, O thou Soul of animate and inanimate creation, thou creator and sustainer of sun and other heavenly bodies, thou who givest light to the sun and to the eyes of creatures, thou the giver of breath and heat, thou who

in an invisible form always manifestest thyself in the mind of the righteous and learned, thou who art almighty, who art able to remove the troubles and miseries of mankind.

तच्चतुर्देवहितं पुरस्ताच्छुक्रमुच्यते । पश्येम शरदः शतं जीवेम शरदः
शतं शृणुयाम शरदः शतं प्रव्रजाम शरदः शतमदीनाः स्याम शरदः शतं
भूयश्च शरदः शतात् ॥ ४ ॥ य० अ० ३६ मं० २४ ॥

O Brahma, friend of all, especially of the righteous and the learned, who continuest in one unchangeable state before the creation and after the dissolution of the universe, as well as when the universe exists. Grant that I may live to see, hear and teach others for 100 years. Grant that I may live independent and free even after 100 years are past. Grant that during the whole of my life I may live with my senses and health in their normal condition, with full control over my passions, with purity of mind and peace of soul.

After this he should pray for the enlightenment of his intellect and conscience, which, when enlightened, are the sure guides in the way to the abode of bliss called *Moksha* :—

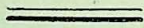
ओम् । यजु० अ० ४० मं० १७ । भूर्भुवः स्वः । तत्सवितुर्वरेण्यम्-
भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥ य० अ० ३६ मं० ऋ०
मं० ३ सू० ६२ मं० १० । एवं चतुर्षु वेदेषु समानो मन्त्रः ॥ १ ॥

OM—the light of the Universe, the Omniscient and Omnipresent, the all-containing, in whose womb move all the orbs of heaven, the Omnipotent, the self-effulgent, from whom the sun and stars borrow their light, whose knowledge is perfect and immutable, whose glory is superlative, who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comforts, the all-intelligence, who keeps in order and harmony all and

each by permeating all things, on whom is dependent all that exist, the Creator and Giver of all glory, the Illuminator of all souls, and giver of every bliss, who is worthy to be embraced, the all-knowledge and all-holiness,—we contemplate and worship that He may enlighten our intellect and conscience.

He should end his devotion for the time by the recitation of the following Mantra :—

नमः शम्भवाय च मयोभवाय च नमः शंकराय च मयस्कराय च नमः
शिवाय च शिवतराय च ॥



MORAL TRAINING AS A SUBJECT OF University Education.*

[By ACHARYA RAMA DEVA.]

MUCH controversy has raged round the question whether asceticism is useful or not or, in other words, whether objective pressure can bring about satisfactory subjective results. On the one hand it is contended that Buddha, Christ, Zoroaster, Dayananda and a host of other luminaries that have illuminated the dark corners of the earth were ascetics who starved and tortured the body in order to attain purity of mind and strength of resolution. On the other hand, it is confidently asserted that asceticism creates a revolt in the mind against moral values, encourages surreptitious gratifications and breeds hypocrisy. The fact, however, is that both extremes are to be deprecated. Asceticism is not an end by itself but is a means to an end. When people think that the starvation of the organs of sense and bodily privation are *per se* meritorious acts and exalt the ascetic spiritually by bringing about ecstatic exaltation, they invite disease, slovenliness, squalor and, not uncommonly, moral depravity practised under the cover of sanctity and holiness. When, however, a man practises a certain amount of asceticism in early life in order to acquire self-control and to form habits of mind and body which enable him to stand unusual strain, and to withstand bodily and mental temptations, he becomes a seasoned soldier. It must be admitted that all successful men in life are ascetics or

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tapasvis in this sense. Asceticism in this sense is a means of acquisition of physical and mental strength and of supernatural powers of endurance and is sometimes non-moral. A thief, who in the dead of a winter night, when other people are comfortably ensconced in their quilts in rooms warmed by firesides, goes about barefooted in cold paved streets, scantily clothed so that his footfalls may not facilitate detection, is as surely an ascetic as a mahatma who gets up in the small hours of the morning and sits cross-legged on the top of the hill with nothing but his loin-cloth to cover or rather aggressively expose his nakedness in order to perform devotional exercises and to enjoy the bliss and rapture of a state of trance. This explains why successful criminals, who possess the traits of bravery and dare-devilry, are transformed into saints of the first rank in no time as soon as their minds receive a tremendous shock which has the effect of transvaluing objects of moral worth. The case of Valmiki, the author of the immortal Ramayana, is a classical instance. Of late we have been hearing a lot about the evils of "repression" and "inhibition" and of Freudism or psycho-analysis as a panacea for all nervous derangements and maladjustments. Some of the exponents of this gospel went to absurd lengths, spoke of moral values in terms of sex and cried themselves hoarse over the Oedipus Complex and almost brought about renaissance of the degenerate varieties of phallic worship not by means of symbols but by means of obsessism of the mind with sex-impulse or *libido*. Good sense is now dawning upon the protagonists of this reaction and even sober psycho-analysts are now discovering that "repression" or suppression—I prefer the latter word for it implies voluntary self-control and deliberate acts of self-abnegation with a view to the conservation of powers of physical endurance, moral stability and clarity of intellectual percep-

tion—has untold value if properly appropriated. Says Mr, C. W. Valentine of the University of Birmingham in his well known work "The New Psychology of the Unconscious."

"Probably the thrill of pleasure experienced when we feel that we have done the right thing helps to stamp the tendency towards the performance of that action, so that on another occasion it is more likely to recur than it was previously. It is quite likely that the unpleasantness of failure leads to an avoidance of a repetition of the useless action an automatic tendency for it not to occur, which we may also call a repression. Now this inhibition of the unsuccessful action is usually quite unintentional if not unconscious. We can sometimes detect an erroneous movement, but normally, specially as we get more skilled, the modifications become more and more automatic and whether we are "in form" or out of it depends on the working of these mysterious automatic inhibitions of wrong impulse and the facilitation of the right ones".

Professor Laird, the great Psychologist, says in a letter to the author of the book just quoted:—

"If, as you do, you make repression part of the general process of turning away from what is painful, it is surely clear that in most cases such repression is useful, and this seems in line with your general points i. e. that repression is (only) occasionally hurtful, and that the hurtful cases (at least when pronounced) are the neurotic ones."

The ancient sages of India fully understood and grasped this psychological truth and made voluntary suppression or even involuntary repression, in an atmosphere of reverent faith and desire for the attainment of spiritual merit, as an essential part of their system of education. A Brahmachari or neophyte (a child who had been entrusted to a teacher with

religious fervour and to the accompaniment of Vedic recitation which created an atmosphere of sanctity that affected both the master and the disciple and made them feel that they were being transported into a universe of new values and made to undergo a process of moral transfiguration) was required to get up early in the morning, have a dip in a flowing stream even in bleak cold, to go about barefooted and bare-headed even when the sun shone with sweltering heat, to partake of simple food not at all seasoned or converted into a delicate dish by the devices of the art of gourmandy, to take the threefold vow of chastity, poverty and humility and to avoid mixing overmuch with members of the other sex except under conditions which hereditary inhibitions and racial repressions invested with sanctity i. e. with women at the sight of whom the stimulation of the sexual impulse was a sacrilege which degraded him not only in the eyes of the world but in his own eyes. Rigid isolation of the sexes was no part of the ancient Indian system of education, but indiscriminate intimacy between juvenile sections of both sexes was tabooed. Looking upon a woman to lust after her was regarded a sin of the deepest dye which could be wiped off only by severe penances. The result of this system of education was that young men and women of that period were strong, healthy, handsome, self-reliant, practical, brave, and absolutely unconventional with no trace of the prurient about them. Inspired by the teachings of Rishi Dayanand, Swami Shraddhanand made an effort to revive this ancient system of moral discipline and started the first Gurukula on the bank of the Ganges. The institution has now passed the experimental stage and has turned out scores of graduates or Snatakas, as they are called, who have taken their rightful place in the arduous work of national upheaval—religious, social, moral, and political. They are not convention-ridden and are not

ashamed of their heritage. They do not feel that an Indian cannot raise his head in pride and rise to the full height of his moral stature unless he stiffens himself up, even in the hot months of June, in foreign dress which is unsuited to tropical climates. They do not feel the least hesitation in rubbing shoulders with the most eminent foreigners while dressed in the Indian style and while squatting on the floor. They do not despise the magnificent culture which is their precious heritage. On the contrary, they consider themselves as its custodians while always eager to enrich it by assimilation of all that is best in occidental culture and dovetailing into it all that has tended to the glory of modern Europe and America. They are dutiful sons and faithful husbands. They enjoy the natural taste of wholesome nourishing food and do not run after condiments and overcooked dishes which ruin the stomach and derange the liver. In the Gurukula the spirit is ancient but the form is modern. The system is ancient but the methods of teaching and organisation are modern. There we have the old ambrosia in new bottles. For the last few years a new experiment in moral training and inculcation of right behaviour has been tried and been crowned with a fair amount of success. In ancient times only a small number of students lived in the home of the teacher as members of his family and the Acharya or Guru was in a position to watch personally the development of the faculties of his pupil with a view to the eradication of evil propensities and the fostering of noble impulses. In the Gurukula at Hardwar we have hundreds of students and quite a regiment of teachers. It is an educational colony. In such a colony it is impossible for the Acharya to give individual attention to all his pupils. He has to relegate a part of his authority to his colleagues who, in the very nature of things, cannot com-

mand the same amount of reverence as the Acharya who has initiated them—however worthy they may be. The boys care much more for the approbation of their Acharya than for that of those who are immediately in charge of them. In order to ensure that the Acharya may be kept informed of the behaviour of each individual pupil and of the moral progress that he is making as evidenced by outward forms of conduct, a new subject of examination has been added called the Vrat-Abbhyas Pariksha, or Examination to ensure the Faithful Fullfilment of Vows. There are two printed forms. A copy of one of the forms is supplied to each pupil in the college department. On the psychological principles that "Trust begets trust" he is expected to make daily entries as to the time he gets up from his bed, and takes his morning bath as also whether he has taken physical exercise and joined the congregational prayer. Most pupils take the view that it is shameful to make false entries when they are trusted so much. In their case the psychology that operates is the same which makes a normal person think many times before he tells a lie when an oath has been administered to him even though on ordinary occasions he may not be punctilious as to what he utters. An exalted notion of self respect is fostered which makes it difficult for the pupil to commit an act of self-abasement. A powerful motive for the observance of solemn vows is thus brought into play. Although we rely upon this motive force as the chief mainspring of action, the fear of public opinion and desire to win the approbation of elders are also exploited. The teachers are expected to go round and to note down the names of boys who have been guilty of lapses and dereliction of duty in these matters. When the monthly meeting of the Examination Board is held to award marks, the teacher's notes are carefully compared with entries made by the

From time to time, unexpected and unexplained explosions occur in stores of high explosives. The theory of probability as well as the Brownian movement show that in rare instants molecular movements of an amplitude may occur, so large that a local chemical reaction of unstable compounds takes place. Once started in ever so small a region the reaction will spread rapidly and the whole powder magazine explodes without any assignable external cause. Such spontaneous reactions resemble the submicroscopic events in the living cell which, though of immeasurable size, are able to control microscopic events. And, just as store of explosive explode every now and then without an external cause, so the living powder magazines, the armies and navies of the world, explode from time to time without any external cause and with any internal excuse. Then a couple of men, in strategic positions, may lead millions of men to death and whole countries to ruin. But here the voice of freedom of mankind demands the abolition of the powder magazines living and non-living.

MECHANICS AND THE QUANTUM THEORY

This opens the possibility of the working of a free mind, which in the absence of a physical determination makes the universe proceed along the path of its appointed destiny.

The next argument I take again from mechanics and the quantum theory. In our human life we act for the realization of certain purposes. We try to realize certain ideals, we work and live "subspecie eternitatis." We try to bring about a better human society, we try to abolish old traditions, and create new and better conditions of life. We are not slaves of the past, but dreamers and workers for a better future. We act, not only driven by causes of the past, but also driving toward the realization of purposes which lie in the future. Our will power becomes a cause itself. This action into the future is called teleology. It points in the direction opposite to that of causality. Teleology appeals to our free will. In spite of the causes of the past, in spite of tradition and environment we are about to realize a different and better future. Now it is very interesting to find that even the laws of nature, especially Newtons laws of mechanics, can be expressed in teleological form. Indeed, the principle of least action seems to reach as far as all reversible pheno-

mena of mechanics, electricity and heat. Every motion takes place with a minimum expenditure of work. The material particles themselves seem to move under the influence of the future. In the principle of least action it is shown that the motion of a particle in a given moment is governed by the past as well as by the future, and whether the past or the future has more weight depends entirely on the time limits, which we can choose arbitrarily. Either the past or the future may have the dominating influence.

In the quantum theory of the atomic structure, this teleological viewpoint has been expressed even stronger. An electron, jumping from one orbit to another, must know beforehand where it is going to land, in order to emit the amount of light required by the theory. But this theory is so fragmentary, tentative and changing, that we will not further insist on it.

PLURALISTIC VEDANTA

Under the caption "A Neglected School of Vedanta" *The Philosophical Quarterly* publishes an article by Umesha-Chandra Bhattacharjee, in which attention is called to Vijnana Bhikshu's commentary on the Vedanta. The obscurity into which this school of interpretation has fallen is attributed by the writer to the fact that its founder was only a philosopher, not a teacher of religion. A great peculiarity of Bhikshu's interpretation is his reconciliation of the various systems of philosophy. The Sankhya doctrine of plurality of souls he finds taught also in Vedanta, and according to Bhattacharjee with fair plausibility.

The Sankhya-sutras also attempt to show that *sruti* intended to affirm this doctrine of plurality (cf. S.S, i, 154., vi. 51., &c). But there the proof is more or less negative. Sankhya has its own arguments for the doctrine, apart from the authority of *sruti*, viz. the fact of simultaneous births and deaths, bondage and emancipation, &c, (S-S, i. 149., vi. 45, &c.). It is next argued that this fact of plurality is not contradicted by the *srutis* which affirm the non-duality of Brahma: the unity of Brahma spoken of in *sruti* is one-ness of *kind* and not numerical unity: (' नान्यैतद्वैतविरोधो जातिपरत्वात् '...i. 145.). In other

words, when *sruti* says 'There is only One without a second' (एक-
नेवाद्वितीयम्) it means, both according to the Sankhya-sutra and also
according to Vijñanabhikṣu, that there is only *one kind* of souls; the
numerical distinctness of these souls is not denied thereby; what is
denied is only the duality of kind (विजातीयद्वैतनिषेधपरत्वात्). And it is
further contended (vi. 51) that, these *srutis* speak of the unity (in
kind) of the souls just to suggest that for a soul there is nothing else
that deserves attention—that a soul should be indifferent to everything
else but itself and its kind.

It will be seen that this interpretation of *sruti*, after all, only
means that *sruti* is not *opposed* to the plurality of souls; but this is
only a negative sanction. A more positive support for its doctrine the
Sankhya-sutra does not find in *sruti*. Vijñanabhikṣu supplies this want
by squeezing the Vedānta-sūtras.

Under S-S, i. 154, he refers to Vedānta-sūtra iii. 2. 32 & iv.
2. 16. The first of these two *sūtras* occurs in connection with the
question as to whether there is anything other than Brahma; and it is
needless to say that the *Advaita* school (Sankara) understands this
sūtra to mean that Brahma is the only one ultimate reality. The
context of the other *sūtra* is the question whether after emancipation
(*mukti*), there is any difference between the soul and Brahma; and
here, too, it is needless to say that according to the *Advaita* school
there is none. But as is apparent from his reference to these *sūtras*
under S-S. i. 144., Vijñanabhikṣu explains them in a different way. The
first he explains to mean that there is a sameness of kind (सामान्यता)
and not numerical unity (एकत्वम्) between the finite soul and Brahma.
The second he understands to mean not absolute merging of the indivi-
dual into Brahma in *mukti*—not complete loss of personal identity for
the individual— but an indistinguishable co-existence just like that of air
in the sky ('आकाशे वायोरिव अविच्छिन्नानन्वयत्वमेव'). By this interpretation,
Vijñanabhikṣu gets rid of those *sūtras* which might be understood to
affirm absolute monism of Brahma. The next logical step for him is
to find clearer and more positive assertion of the duality between Brahma
and finite souls on the one hand and of the plurality of souls on the
other.

At the very outset of his commentary on the Vedānta-sūtras he affirms—and he repeats it at the close also—that the author of the *sūtras* never intended to affirm the identity of the finite soul with Brahma, although such a meaning has been ascribed to him, for, if that were his meaning, the very first *sūtra* should have indicated it and it should have been differently worded: instead of “अथातो ब्रह्मजिज्ञासा”, it should have read ‘अथातो जीवब्रह्मैक्यजिज्ञासा.’ But this is not the case; and hence we have no evidence that the author of the *sūtras* ever intended to affirm the identity of *jīva* and Brahma. Besides, he could not possibly have made any such assertion, for, *śruti* does not countenance it. To indicate the relation between *jīva* and Brahma, various similes have been employed in *śruti*, such as fire and its sparks, and so on. All these indicate that the true relation between the two is not one of identity but of a whole and its parts (अंशशिभावः). As has been already pointed out, those *śrutis* which apparently speak of identity really mean sameness of kind and not identity or numerical unity. Although some commentators (Vijñānabhikṣu has chiefly Sāṅkara in mind) have ventured to read *advaitism* in the Vedānta-sūtras, still there is no *sūtra* which definitely and explicitly asserts this kind of absolute monism (‘अखण्डत्वे स्पष्ट सूत्राभावात्’). On the contrary, Vijñānabhikṣu argues, there are *sūtras* which clearly affirm a difference between *jīva* and Brahma; and he refers to V-S. ii. 1. 22, ii. 3, 43.

It must be conceded that here Vijñānabhikṣu stands on rather firm ground. For, V-S. ii. 1. 22. *does* affirm a distinction between the finite soul and Brahma and even Sāṅkara confesses that it does so.

His comments on the *sūtra* are:

“यत् सर्वज्ञं सर्व शक्ति ब्रह्म नित्यशुद्धबुद्धमुक्तस्वभावम् शरीरादधिकमन्यत् तद् वचं जगत्: स्रष्टु ब्रूमा । &c.”

Of course, he would always seek to get over this admission by his oft-repeated simile of the sky and the sky in the pot (‘आकाश-घटाकाश’).

V-S. ii. 3 43. is more openly in agreement with Vijñānabhikṣu's position. And there, too Sāṅkara has to make the reluctant admission that ‘finite soul is but a part of Brahma’ (जीव ईश्वरस्य अंशो भवितुमर्हति यथाग्नेर्विस्फुलिगाः). Of course, he immediately hastens to modify this admission of a qualifying clause. “अंश इव अंशो, नहि निरवयवस्य मुख्योऽंशः सम्भवति”

In other words, Brahma being indivisible cannot admit of parts; so when *jiva* is spoken of as a part of Brahma, the language must be understood figuratively, meaning 'part as it were'.

To this Vijñānabhikṣu replies :

“ननु निरवयवस्य ब्रह्मणः कथं मुख्योऽंशः स्यादिति चेन्न । यथोक्तललाशंशत्वावयवत्वाभावेऽपि दर्शनात् । यथा शरीरस्य केशादिरंशो राशेऽप्यैकदेशोऽंशः पितुः पुत्र इति” । १-१-२

It will be seen, however, that Sankara, too, uses the same simile in this connection as Vijñānabhikṣu—a simile on which the latter so frequently relies, viz, that of a fire and its sparks. In addition to this Vijñānabhikṣu uses the example of father and son. Just as the son receives life from the father—the two being distinct as individuals but one as sharing in a common life when the son is potentially present in the father—so are finite souls related to Brahma. Even Sankara admits that *caitanya* or consciousness is common to *jiva* and Brahma : so far there is non-difference (अभेद) between them but they are at the same time distinguishable and hence there *bheda*, too, just as a spark is different from fire though heat is common to both. His own words are :

“चैतन्यं चाविशिष्टं जीवेश्वरयोर्गुणानि-विस्फुलिङ्गयो रौप्य अतो भेदाभेदाव-
गमाभ्यामंशत्वावगमः ।”

There is another *sūtra* of his doctrine, viz., ‘आत्मेति तूपगच्छन्ति ग्राहयन्ति च,’ iv. 3. (see under ii. 1. 22.) This *sūtra* of Sankara understands to mean that Brahma should be viewed as one's own self. This apparently is the meaning of the *sūtra*, for Vijñānabhikṣu also explains it in more or less the same way. He says :

“यद् ब्रह्म.....तदेतत् आत्मेति अहमिति उपगच्छन्ति अनुभवन्ति तात्त्विकाः,
तथैव शिष्याश्च मुमुक्षूश्च ग्राहयन्ति च, &c.”

How can the soul which is distinct from Brahma be perceived as Brahma himself ? In this connection Vijñānabhikṣu refers to V. S. iii. 3. 40. This *sūtra* Sankara explains by reference to Ch. Up. v. 19., *et seq.* Vijñānabhikṣu however, interprets it in quite a different way. He takes it to mean an affirmation of the existence of finite souls in spite of the fact that there are texts which seem to say that there is nothing else but Brahma. These latter texts, Vijñānabhikṣu contends, simply imply a glorification (आदर) of Brahma and not a denial of the existence of souls other than Brahma.

According to Vijnanabhikṣu, there is a sense in which Brahma and *jīva* are identical. At the dissolution of the world (प्रलय) and on the emancipation (मोक्ष) of the finite soul, there is no object of consciousness for it and, in that state, it is indistinguishable from Brahma. But on the reappearance of the world and in the stage of bondage, i. e., so long as the soul inhabits a corporeal frame, it is distinct from Brahma :

प्रलयमोक्षादौ विषयस्वप्नधाभावात् काष्ठलोष्टादिवित् जडः सन्तो जडा मध्यन्दि-
नादित्यवत् सदा सर्वावधानके परमात्मन्ति विलीयन्ते समुद्रे नदनद्य इव, पुनश्च स एव परमात्मा
स्वेच्छाशक्तिविस्फुलिङ्गवत्तनुपायसम्बन्धेन स्वतो विभज्यान्तर्यामी स नः (?) प्रेरयति" &c." (under V. S. IV. I. 3.)

He repeats this dictum in several places; for example, under V. S. ii. 3. 43, he gives the relation between *jīva* and Brahma as that of effect and cause—of son and father—and says that Brahma is the soul of the finite selves ('जीवानामात्मा ब्रह्म') According to him, the souls are distinct from Brahma just as sparks are distinct from the fire from which they spring. The sparks are potentially present in the fire until they are shot forth, and before they come out of the fire, they are not distinguishable from it. So, before the unfolding of the universe, souls are there in Brahma like potential sparks in a fire, and, at that stage and in that sense, there is an identity between them both. But at the beginning of creation—or, more correctly, at the beginning of each cycle of existence—these souls are breathed out, so to say, by Brahma and their distinctness becomes manifest (see also under V-S., i. 1. 2.).

EDITORIAL REFLECTIONS.

THE ROUND TABLE CONFERENCE AND AFTER

The Round Table Conference in London is over. His Excellency the Viceroy has released all the patriots that have been members of the Working Committee since January 1930 and cancelled the notifications declaring the Committee an unlawful association. This has been done in order to create an atmosphere of peace and to ensure a dispassionate consideration of the Premier's speech. In the meanwhile lathi charges, fresh notifications declaring Congress Committees unlawful, arrests and prosecutions continue. We wonder how it is possible for the leaders to consider any question dispassionately so long as their followers are in gaol and hundreds of fresh arrests are being made. It seems to us that there is no peace for this unhappy country for a long time to come and not till those who are at the helm of affairs realize that it is the bureaucracy that virtually rules over the country and that to expect it to transfer power to its "subjects" is to put a strain upon human nature which perhaps not all bureaucrats can bear. The Mahatma is certainly an apostle of peace but not a man who would have peace at any price. Moreover the rank and file have now a voice in the affairs of the nation which they had not a decade back and this as a result of the tremendous awakening of which the Mahatma himself is the author. And iron has entered into the soul of the masses. What is needed, therefore, is a conciliatory gesture indicative of change of heart. It is not enough that there should be a change of heart. It is even more important that the masses should feel the effects of

that change of heart. The Mahatma has, in the meanwhile, declared that a meeting of the Working Committee will be held after Sir Sapru and Mr. Jaykar, the ambassadors of the Round Table Conference, have had their say and have delivered to the leaders any unpublished message from the Premier, which they may have up their sleeves, for the Premier's public statement does not, it seems, satisfy the leaders of the Civil Disobedience Movement.

THE GURUKULA SAMACHAR

THE SEASON

The season is pleasantly warm generally, but occasionally we have spells of intense cold. The health of the Brahmcharies is excellent. Swami Swatantranad, the Inspector of the Primary Department, has held his Annual Inspection and submitted a report which, on the whole, is favourable as regards teaching and very favourable as regards the health and personal neatness of the Brahmcharies and sanitary arrangements.

THE ANNIVERSARY

The next anniversary comes off on the 3rd, 4th, 5th and 6th of April. The initiation ceremony of boys whose admission forms will have been accepted will also take place then. Those desirous of getting their boys admitted must send for forms of admission without delay and submit them duly filled in before the end of February in order to avoid disappointment.

Ready ! Ready !! Ready !!!

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अथर्ववेद का सुबोध भाष्य ।

छः काण्ड छपकर तैयार हैं ।

प्रत्येक सजिन्द काण्डका मूल्य २) और डा० व्य० ॥) है । डाक व्यय सहित मूल्य भेजकर पुस्तक मंगवाइये ।

प्रत्येक काण्डके बिना जिन्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

यह भाष्य इतना सुबोध है कि बिना संस्कृत जाननेवाले भी इसको पढ़ कर समझ सकते हैं और वेद के उपदेश का गंभीर रहस्य जान सकते हैं । आप पढ़ेंगे तो आपको निःसन्देह बहुत आनन्द आवेगा । नमूने के लिये एक दो काँड मंगवा कर देखिये ।

मन्त्री— स्वाध्यायमंडल, औष (जि० सातारा)

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GURUKULA KANGRI

Gentlemen desirous of securing new admissions of their wards in the Kangri University are requested to correspond early. Rules and admission-forms may be had from the Governor's office Gurukula Kangri Distt. Saharapur. U. P.

* ओ३म् *

THE
VEDIC MAGAZINE
AND
GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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OUR PRAYER III E

ओं जनः पुनातु नाभ्याम्

O creator ! purify my navel. The word for navel is नाभिः, which comes from the root णह् to fasten. नाभि is the link which carries on the chain of creation. The embryo in the womb of the first mother had its navel joined to hers by means of the umbilical cord and this has been going on ever since in successive generations and will go on and on till the dissolution of the universe.

नाभिः stands for the procreative power. To pray for its purity is to pray for the removal of the defects physical, mental or moral, that we have inherited from our parents.

Preparation for parenthood should begin from childhood. Brahmacharya qualifies a man to be a father. It is a great sin to beget sickly, idiotic and immoral children. It is a happy sign that early marriage is fast disappearing from India. But that alone wont carry us very far. The chief thing is, where are the boys and girls brought up? What is their company? What are their associations? What influences work on their body and mind during the impressionable years? If they are being brought up in the unhealthy and devitalising atmosphere of towns where temptations assail them on all sides and tend in so many ways to ruin their strength, rest assured they will not be able, when they marry, even if they marry at the age of twenty-four, to produce children of whom they or their country can ever feel proud.

Our ancestors realised the importance of brahmacharya and so provided for the education of their children in healthy and pure environment, where under the guidance of able and virtuous preceptors, far from the din and dirt of cities, surrounded by the beauties of nature, they grew up to noble manhood and were marked, when they married, by of body, culture of intellect, purity of character and devotion strengt hto God.

Unless such institutions are started again, India cannot rise to her full height. One such institution is our Gurukula founded by that lion among men, the great Swami Shraddhananda. I have worked here for about eleven years. I am fairly familiar with its defects. But all its defects shrink into insignificance when I think of its true greatness. Only yesterday I said to a brahmachari, "Here I feel in very heaven with such ravishing beauty of nature and with students like yourself. I have no desire left for the heaven of the scriptures." So many boys here

are so innocent and so pure ! Inwardly I worship them as gods, though I do not bow before them. Seeing them from day to day is intoxication and purification. I don't say all are equally true and innocent. But so many, such a large percentage of innocent intelligent youths, where else can I find them ? In their midst I feel myself lifted into a region of bliss. Blessed are the parents whose sons are being brought up here, for they are here receiving an education and living in an environment of which the gods may feel envious.

Let the parents take care what stuff they send to Gurukula, for the better the stuff, the greater the chances of their excelling in life and producing a stamp upon the age in which they are living. Deva Sharma is what he is not only because of Gurukula culture but also because of his pious and noble parents. Great is the responsibility that rests upon parents. This responsibility is mainly twofold.

In the first place parents should lead a life of continence. They should eat moderately and regularly simple 'satvika' food. They should abstain from all exciting foods or drinks. They should study religious literature and make themselves familiar with the heroes of Ramayana and Mahabharata. They should fervently pray to God to give them self-control so that they may not waste their vital energy. Sexual intercourse should be regulated in strict accordance with Shastric injunctions and indulged in with the noble object of producing noble offspring. If parents find self-restraint difficult, they should sleep in separate rooms, be very particular regarding their diet and devoutly pray to God before going to bed to protect them from vicious thoughts during the night. They should reflect on the disgrace of weakness which results from reckless sexual indulgence. Thus should a man who finds

self-restraint difficult talk to himself. "If I don't control myself, if I give the free reins to my lust, I shall lose the most precious thing that I possess, my vitality. When I lose it, I shall become weak and dispirited. Then with a pale face, sunken cheeks and diffident manner, how shall I boldly face the world, how shall I efficiently do my work, how shall I confidently assert my manhood? The use of soaps and fragrant oils does not successfully hide the feebleness of body, mind and soul. To be weak is miserable and disgraceful. Disgrace is worse than death. Shall I then work my own ruin? No, with God's help I will not surrender. He is in me, my light, my strength. Ever is He willing to help up his sons and save them from pitfalls. Make thyself manifest, my Lord, in my heart. Purge me of all sinful thoughts and accept me for a servant of thy will." Sometimes in this strain he should talk to himself "If I enfeeble my body and mind by excessive indulgence, my children shall be weak and idiotic. They shall be a source neither of comfort nor honour to me. I shall always have to be bothering about their diseases and paying doctor's bills. When they grow up, they shall cut a sorry figure in life and be unable to maintain even themselves, much less me or my wife in our old age. Possibly they may treat us cruelly and make us miserable. The Vedas teach me to live for a hundred years independently and what a strange kind of independence I am running after? Why, who can be a greater fool than myself in thus thoughtlessly ruining my manhood and producing torments for the rest of my life. God has endowed me with reason. I will listen to its dictates, develop my strength by continence and then produce happy and healthy children, the sight of whom may fill my soul with joy."

The next thing after continence that I want to impress upon parents is the grave necessity of developing their

individuality. Much heated discussion takes place between Sanatanists and Arya Samajists regarding whether caste should be decided by birth or worth. I don't think in the remote past of India this question ever arose so acutely. Why is it that in these days so much fuss is made about an institution which once worked so smoothly. My answer is, our ancestors had an individuality; we have none. We have become a nation of chameleons. We turn, for instance, from teaching to trading and from trading to teaching—two such diametrically opposed professions—with the same ease with which we change a suit of clothes. Our ancestors were not like this. Brahmanas were thoroughly brahmanas and produced children that *inevitably* grew up to be brahmanas. Kshatriyas were thoroughly kshatriyas and produced children that *inevitably* grew up to be kshatriyas. Vaishyas were thoroughly vaishyas and produced children that *inevitably* grew up to be vaishyas. Shudras were thoroughly shudras and produced children that *inevitably* grew up to be shudras. Sometimes there were exceptions, but these were comparatively few and the system was elastic enough to accommodate them.

Instead of wasting time over how to settle caste whether by birth or by worth, let us from this moment vow before God to develop our individuality whatever it is, to be either a great Brahmin or a great Kshatriya or a great Vaishya or a great Shudra, to be definite regarding what we want to be, and then produce children who will, in the majority of cases, be what we are, both by birth and worth. This indefiniteness, this everythingness and nothingness, is the bog in which we are all weltering and out of which, if we mean to be true to our spiritual culture and our great ancestors, we must pull ourselves and be something defi-

nite and distinct. To be definite is to win half the battle. Success comes flying to those who have a definite plan and purpose in life. God, says the allegory, produced Brahmanas out of His mouth, Kshatriyas out of His arms, Vaishyas out of His thighs and Shudras out of His feet. Let us see clearly which of these we are, develop to the full our individuality and stamp the same upon our children, thus giving a satisfactory account to our Creator, for the procreative power that he has given us.

As the word ' nabhi ' comes from a root which means ' to fasten, ' we pray to God to purify that which fastens us, ties us down to our children. Curiously and yet significantly enough, the word ' putra ' or offspring to whom we are fastened by the procreative power, means etymologically one who takes us across hell. How can these two ideas of bondage and emancipation—of being tied down to children and being freed from hell by those to whom we are tied down—be reconciled in the married life ? Let us see.

Lust is the most powerful of passions lodged in the human breast. Killed out it may not be. Nor can it be satisfied by giving the free reins to it. Great ascetics have always lived in fear of its breaking loose and princes have pined even on the verge of the grave. For years an ascetic may sternly repress his passion and one morning wake up to find that he is as weak as ever, as susceptible as ever to the seductive charms of woman. Wealthy, men, on the other hand, employ all possible means to satisfy its hankering, but the more they satisfy it, the more it craves and when by reckless indulgence they are utterly exhausted and when even medicines fail to cure their impotence, the misery they experience can better be imagined than described. They have poured so much oil on the fire and the fire has

only flared up the more and 'burned higher and hotter' instead of being extinguished. In these days, thanks to scientific methods of birth-control, the lust of men and women has become inordinately aroused, is causing the moral wreck of humanity and completing the work of destruction, begun by the last war. Fear of detection has been diminished and so immorality has frightfully increased among bachelors and maids. Fear of cares and worries attendant upon the birth and bringing up of children has been removed and so married couples grossly abuse their relations to satisfy the insatiable desire. This fever in the heart of humanity, this ever-growing restlessness which is one of the outstanding marks of the present-day decadent Europe, is a veritable hell into which civilization has taken a mad plunge. Who can save us from this hell? The child, the future child. Fix your thoughts, your longings on the child, the man of tomorrow, the heir to the culture of the world. Live for your offspring and not for yourselves, if you wish to save civilization. Live for yourselves and you are bound, live for your children and you are free. Your 'putra' will take you across, not some imaginary or mythical hell, but the very real hell of the cramping limits of the all-grasping and insatiable ego. Develop your character by truthfulness in thought, word and deed, your strength by strict continence, and your individual uniqueness by perfecting your special talent. Do all this and much more than this for your children. Noble sons do not drop from heaven. They are given as a gift to the deserving. Qualify yourself for the noblest work of creation. God, says the Bible, created man in His image. Do thou too, O awakened man, create children in the image of God. I am not an idol-worshipper, but if I were, I should like to make living gods and goddesses after great thought and labour and worship these rather than marble moveless statues. Jesus

said to his pretty and peevish disciples "Suffer little children to come unto me, for of such is the kingdom of heaven." From our children we can learn more than we can ever teach them. The perfected stage of man is in many respects like that of a little child. The same innocence, the same frankness, the same carelessness, the same blessedness we find both in the child and in the sage. To love and worship and serve a child is therefore to approach perfection.

I sometimes wonder at the eagerness with which we behold a great painting or a great statue. We admire the painter and the sculptor for their fine creations, but we never suspect that we too are great painters and greater sculptors potentially, capable of producing, if we only take pains and set about the work in right earnest, a far better kind of paintings and statues, angels that will live and move and prove a source of comfort and consolation to us in the trials and tribulations of life. How often do we wander through the world in vain, in search of the beauty which will wholly satisfy our aesthetic sense, and this same dream we can realise at home by meditating intensely for years on our ideal of beauty and goodness and truth and then producing children who become the living embodiments of our highest aspirations. The companionship of such children not only takes us across the hell of passions but transports us to heaven itself. Blessed is the bondage that produces such emancipation.

UNIVERSITY EDUCATION AND BRAHMAVIDYA ASHRAMA.

By S. C. N. Rao Sarode

1.

WHAT is the measuring jar of Education? I measure your Education by *The Capacity to Change*. To change according to conviction. According to the conviction of reason and the heart. According to the learning, according to the dictates of one's conscience and experience. I shall then mention a few facts as we see them. Please think along with me and try to understand my criticism without feeling hurt. I will purposely say redundant things so that we may understand the meaning of change.

What is the difference between a university man and an illiterate and ignorant man? The educated man wears neater clothes, lives in a more comfortable or a good-looking house, and the illiterate man probably does not. The educated man knows many things which the illiterate man is ignorant of. The educated man has learnt a formality in greeting which he uses before educated people and of behaving like a gentleman before his professors and fellow students, or before his superior officers if he is an officer. The illiterate man does not know the formalities probably, for they are not used before him by the educated man. The ignorant man is probably cruel and is crude in the expression of his affection and devotion. The ignorant man has probably no heart, but the educated man too has none. The ignorant man has a weak will or probably no will. The educated man too has none. At least not a stronger one for reason of his being educated. The ignorant man is weak and

superstitious. The educated man who knows and understands is still weaker and is bound to his traditions inspite of his feeling their weight, be they superstitious, foolish or sane and rational. The illiterate man may be untrustworthy, but the educated man is no better as the very precautions taken at the libraries will show. The ignorant man may not be reliable. Sometimes well educated professors and ministers themselves do not keep their word. The criminals may be more among the illiterate than among the literate, but there is a large number of cases of criminality among the educated, which ought to be exceptions if education is really of a changing character. The illiterate man may like to rob as his hunger is strong, but the educated man too robs in daylight and by prevailing upon the ignorance of the illiterate. The ignorant man may not be able to meet with situations properly, may not be able to bear sorrow and pain, may be easily threatened and scared, but the educated man is no better, he is not more adventurous. The ignorant man fears wild beasts and so forth. The educated man fears more. The illiterate man kills for food, the educated man also eats, and even hunts. The ignorant man lashes animals and is cruel. The educated man is not less cruel, as you see.

So, what fundamental and marked difference is there between the illiterate man and the educated and university man? There are of course differences which we use in order to argue and convince the illiterate men of the advantage of education and literacy. But they are all superficial and not so deep, for we have not changed fundamentally and in a way to alter our life. The one chief difference is that the educated man knows and the other does not know. The educated man knows a lot of things which the uneducated man cannot know! But what for? To alter life a bit? It is my business to show now that it is not so. The educated man is refined in speech when he talks to educated

people. The ignorant man is a boor and talks in the same manner to every one, not knowing probably who is to be treated in what manner, he knows no difference. How do you then make a difference between the literate and illiterate? Both are as hard of heart, and as sympathetic and as loving and hating! Both are weak of will and both can suffer sorrow with equal effect.

I shall now relate here many of the other observations I had the opportunity of making, and notice the faults of our university education with the sole object of directing your attention to a new system of university education and for the recognition of the unseen sides which must be legally recognised as such. I shall call this new university-education "Brahmavidya" and the university as the Brahmavidya Ashrama or as the seat of learning of the One Truth.

The university education at present has also taught people to hit poor and innocent dogs with *lathis* and stones, dogs which are hungry, and so demand food, dogs which have as much right to live as we have, which dread death and pain as much as we do. It has taught students to wilfully destroy life, birds, plants, and creepers, to tear flowers, squeeze them and scatter them on the field. What more will they do? Tease weak ones and poor students and ruin their studies or prospects. What more will they destroy? It has taught students of economics, how not to pay the cook or the servant properly for his services and postpone and dodge continuously, it has taught him how much work to take from a typist or a servant and how little to pay for the work done; it has taught him how to tie big bundles and lessen their number to save a few annas from the cooly who all the same has to carry the loads now less in number, but

not less in weight, it has taught him how to take a vehicle for a longer distance and pay less, it has taught him how to spend all this hard-earned or robbed money on unnecessary things which in their essence do not give either comfort or happiness. Such is the incongruity or the absurdity of our study of economics. The student of science and biology ignores the ordinary principles of hygiene in his life, in his diet and cleanliness and cooking, in the keeping of his body, the student of science cannot show the ability to follow a scientific procedure in any experiment or investigation, the student of law defies all law. I have observed all this, studied all this intensely and from proximity, with patience and forbearance for they all touched my mind with a force and an import. It has taught the students and the professors how to ignore manners and how to be impolite to the ladies who only happen to be servants of the low class, and they are so rude to the poor and the butlers, though not to ministers. I have done service to study honestly and intensely these sides of life and may I say I had wonderful revelations of their ways of thought, talk and so on? I stood once disguised as a waiter in a hotel where a dinner for doctors was held. I made a psychological study of the whole affair. The production of George Bernard Shaw's *The "Doctor's Dillema"* might have had an origin like this.

I know many students who are confronted with all kinds of problems which the elders have never cared to look into, nor has the university a curriculum to solve these things. One of such is the sexual problem and the other is the matrimonial. Does not the study of these come under culture? I know a student with a peculiar problem of immorality, where it was not his fault and he also told me how his father had led him on to the trouble. I had caught him on "

highway and he nervously confessed after I showed him how sympathetic I was to him. He revealed to me strange things of life and I shall deal with that adequately elsewhere in a separate paper as a matter for serious consideration for the professors, principals and parents. It was in a city where there was ample scope for practising immorality and students could slip out of the university at any time. I do not mean that there must be a rule to check, for that will never work ; but the professors ought to mix with the students and by personal friendship and comoradarie, sociability and so on influence the students, for the students are now grown-up and are adults more or less. There cannot be the school attitude of fear of the professors or reservedness. But since there is a gulf between these people who ought to be as it were collaborators on different rungs of knowledge nothing can be improved. The superintendents of the hostels are so very reserved. They think themselves to be sergeants whom the students ought to obey and respect ; the students who are naturally averse to these things revolt and go their own way either concealed or openly.

I know again many students who even after passing their M.A., with a university career of not less than four years, have married small girls of 10, 11, and 14. Is that how they have changed by the education and their studies and thought and cultural up-bringing by the university ? I would snatch away their degrees if I were an authority. Again there are professors and students who do not care to educate their uneducated wives, not even teach them at home. The wife cannot take part in any of the cultural and social activities of the university, and there stands a wall continually dividing the professor and the student, and that between the university and the home, cutting him into two useless halves.

Then again they are so funny as not to bring their wives or daughters out for a free breathing of fresh air or to have sunlight. And these are the very men, who would like to be social with other people's wives and daughters and sometimes take undue liberty with them. They would like that girls of other people's families should attend dinner parties and At Homes, but would not bring their own. Such men as cannot bring their daughters and wives out ought to be boycotted whatever be their excuse. No married man should be allowed to be single in any place. They put them in dark houses almost as bad as or worse than prisons, and T. B. is raging rampant in this province. My play "The Professor's Daughters" will amuse you when you read through it after it is published. I know students in U. P. who allow their parents to rule over their wives and exercise foolish tyrannies over them and even over themselves, through customs, as e-g. of the youngman not being allowed to see or meet the wife at any time except at night and he has not to spend much time with her. That is, she is only a bed-mate. This is worse than degeneracy. But these students and even M. A.'s have not the sense to revolt. They have no moral courage. They are simply obedient. I would not be such an obedient son for anything. They subject the bride to all sorts of rigorous disciplines, of having to sit on her fresh entry, like a novice in a church, for nearly a week without speech, for a month sitting in the room, bending her head which she must not lift even to look up. She has to cover her face with a veil breathing the foul air again and again. Then she gets her food between 1 and 2 in the noon and in the night at 11. She cannot sleep during the day and she must rise at 4 or 4.30 in the morning sleeping at 12. A young girl, a new bride, in a new

environment has to undergo all this discipline in order to learn to be subjected and obedient to the husband and to his parents and so forth. This is the beginning of married life of our graduates. Let any one deny the truth of this. So then how has his M. A. degree changed him ?

These are a few of the unrecognised crimes that they have learnt to commit. If they have not positively learnt these while at university, all the same they have learnt them by its negative indifference. Bah ! Such a gap between life and learning ! What is that learning worth ? So much thoughtlessness and cruelty, well seasoned and well sandwiched with good intensions and the ideal of service to humanity and upholding a religious cause. If such is their religion, their supreme cause, the sooner it dies the better, for we want Hinduism of the Vedic Times. They can call the students of Gurukula fools who do not know much of the world just because they are free from contamination and dirt, because they do not marry early like themselves, and because they have no denationalised fashions. What of these students of the recognised and fashionable universities which neither follow the Western nor the Oriental Gurukula System ?

Then, coming to the faculties of mind they have neither a proper habit of study nor are they useful practically though they do cram notes and pass examinations with credit.

"But these are moral questions," you may say. I say they have nothing to do with morality. Most people who do this are of good character, Gentlemen. But each one of us has an unconscious and unrecognised criminal in him and her, which must be rooted out through university culture, self-discipline, thoughtfulness and a social university life. They are not going to be pointed out by anybody. There is no confession-box or church for it. There are evils which

we consider too small but which all the same mar our life enormously and do greater harm than the recognised big evils. What of a minister of war who will make blunders in petty things by his irritability or his own littleness of vision leading the whole nation to war, for which there was no sane reason, no real grievance between the nations. There are evils which occur by sheer force of habit, which we have overlooked. These can be erased by habit and moving in a society which is a special privilege at the university. The Gurukula at Hardwar has altered many such evil habits by a new life which I shall describe later on.

(To be continued)

The Saamraajya

OF

YUDHISTHIRA.

[Prof. CHAMUPATI M. A.]

Based both on force and free will.

I have deliberately refrained from using an English equivalent for the term "Saamraajya." Like the English word "empire" it stands for a variety of concepts. The basic feature of all of these is the combination, whether optional or forced, of a number of states under the suzerainty of a sovereign kingdom. To-day the term "empire" has an implication of a use, actual or possible, of force. Imperialism is a doctrine which contains a strong disagreeable odour of love of conquest, of a desire i.e. to hold nations and countries in subjection. Simultaneously with the idea that the constituent kingdoms are parts of a confederation of their own accord and that they have a right, if they choose, to secede, the word "commonwealth" has of late begun to come into vogue. The idea underlying this word is not that of submission to force, but of deliberate choice on the part of the constituent states to remain within a "Union." In the Saamraajya of Yudhisthira the two elements, namely submission to superior force and free choice, were combined. The larger kingdoms of Praagjyotisa (Assam) * Chedi (Bandelkhand) † Vidarbha (Berar, Khandesa, Tinnavaly, and Madura) ‡

* SabhaaParva 26. 16.

† " " 29. 14.

‡ " " 31. 63.

Kunti, (Malva) * Harivarsa (Tibbet) † Saakala (situated between the Ravi and the Chenab) ‡ Mahismati (Mahabaleswar) * and the federation of Aanarta with its capital at Dvaaravatii † joined it voluntarily while other states, most of which were of smaller size and presumably commanded less influence, had to be brought within the Saamraajya forcibly. I shall enumerate all these, when indicating the boundaries of the Saamraajya of Yudhisthira.

Forms of Saamraajya.

In answer to Yudhisthira's proposal to hold Raajasuuya, by which he should become Samraat, Sri Krisna enumerated to him the various forms of Saamraajya, known to have been established till that time, of each of which he gave an example. * Yauvanaasvi, he said, became Samraat by remitting taxes, Bhagiiratha by giving protection (to subject states), Kaartavirya by dint of austere life, Bharata by sheer force, and Marutta by (advancing the) prosperity (of the states which acknowledged him their overlord). This distinction of varieties will give the reader an insight into the motives which led to the establishment of a Saamraajya in those days. A common policy of frugality in the government that will lighten the burden of the tax-payer, security against foreign invasion, exemplary character of the overlord of which self-restraint is the basic feature, the necessity of

*	"	"	31. 6.
†	"	"	28. 15.
‡	"	"	32. 13. 14.
*	"	"	32. 14.
†	"	"	31. 59.

* हिंसा करान्यौघनाशिवः पालनाच्च भगीरथः ।

कार्तवीर्यस्तपो वीर्याद् बलात् भर्तोविभुः ॥

कद्रुधया मरुतस्तां पञ्च सत्ताजस्त्वनुशुश्रुम ॥ सभा १५ । १५ । १६ ।

submission to superior force, and economic prosperity of the combining states—these are the five objects which bind kingdoms together under a Samraat. Yudhishtira's aim it was to establish a Saamraajya that should at once achieve all these five purposes. †

The Saamraajya of Jaraasandha

Jaraasandha, the monarch of Magadha, who was, continued Sri Krishna, Samraat at that time, based his suzerainty on sheer force. None of the hundred and one rajas of the Aila and Aiksvaakava dynasties who had acknowledged him their overlord found pleasure in submitting to him. ‡ His policy it was to accept the homage of powerful monarchs, those whose sway extended over large territories and to root out smaller states. For forms of government other than monarchies there appears to have been no place in his imperialistic policy. Among vassal kings whose states formed part of the empire of Jaraasandha, are mentioned Sisupaala of Chedi, Vakra of Karuusa, Bhagadatta of Praagjyotisa, Kuntibhoja of Malva, Vaasudeva of Pundra and Bhiismaka of Vidarbha. * These states, it will be seen, are with the single exception of Karuusa under Vakra, who did not voluntarily recognise the overlordship of Yudhishtira, but whose place we find filled by the powerful federation of the Vrisnis and Andhakas of Aanarta and other states of the same order which joined the new Saamraajya of their own free will, the states which abstained from offering opposition to Paandavas

† साम्राज्यमिच्छन्तस्ते तु सर्वाकारं युधिष्ठिर ॥ सभा ० १५ । १६ ।

‡ ऐलवंश्याश्च ये राज्ञं तथैवैवैदवाकवो नृपाः ।

तान्येकशतं विद्वि कुलानि भरतर्षभ ॥ सभा ० १४. ५.

न चैतमनुरुधन्ते कुलान्येकशतं नृपाः ।

तस्मादिह बलादेव साम्राज्यं कुरुते हि सः ॥ सभा ० १५. १८.

* महाभारत सभापर्व १४. १०. २२.

in the course of their campaign of *digvijaya*. They, it appears, were glad to organise themselves into a new union, as soon as the empire of Jarasandha was brought to an end by his death at the hands of Bhiima. Eighteen tribes of Bhojas who lived originally in the north were expatriated by Jarasandha. They had to fly from their original homes and seek shelter in the west†. Sursenas, Bhadrakaras, Bodhas, Salvās, Patachcharas, Susthalas, Mukutthas, Kulindas, Kuntis, Sattayanas, Southern Paanchaalas, Eastern Kosalas and Matsyas are the names of tribes that were expelled from their former territories. ‡ Whether these are included among the eighteen Bhoja *Kulas*, above referred to, or were additional to them and whether the seventeen *Kulas* of Muttra who voluntarily went into exile were distinct from either of these groups has been left to be guessed by the reader.

The Samgha of Vrisnis and Andhakas

At Muttra, instead of the Sangha, obligarchic federation of Vrisnis and Andhakas he established a monarchy under Kamsa whom he gave two of his daughters in marriage. Sri Krishna who had just finished his education and had returned home a *Snataka*, restored unity among Bhojas and Vrisnis by arranging the marriage of Akrura, who was leading one faction with the daughter of Ahuka, the chief of the other party. He then killed Kamsa and re-established the Samgha. Then ensued the invasions of Jarasandha whom Vrisnis and Andhakas repulsed full seventeen times but finding their existence at Muttra unsafe had to shift their capital to Dwaarika. *

† उद्दिच्यास्यतया भोजः कुलान्यष्टादश प्रभो ।

जरार्सधभयादेव प्रतीची दिग्मास्थिताः ॥ समा० १४. २५.

‡ महाभारत समाख्य १४. २६. २८.

* महा० समा, १४. ३१. ३८.

The Saamraajya of Yudhishtira

After Jaraasandha's death the Paandavas set out on their career of *digvijaya* or all-round conquest. Among the states either won over or brought under are named the following:—*

Kulinda—(Saharanpur and Garhwal)

Aanarta

Kaalakuta

Saakala—(Sialkot)

Prativindhya

Praagjyotisa—(Assam)

Uluuka

Five republics—*Ganas* in the mountainous tract of the north.

Utsavasanketa republics.

Daarvas

Kokanada

Abhisaari Raajauri

Uraga (Hazara)

Simhapura—(Pindadankhan)

Suhma

Baalhiika—(Jhang)

Darada—(Dardistan)

Kimpurusa—(Nepal)

Haataka—near Maanasa Sarovara

Uttara Harivarsa—(Tibbet).

Panchaal—(Rohilkhand)

Videh—(Tirhut.)

Dasaarna—Chhattisgarh

Pulindanagar—(Bundelkhand and Saugar)

Srenimaan

Malla—(Malva).

*. महा० सभा २६-३२.

Bhallaata on the Suktimaan Mt.
 Malada—(Shahabad Distt. and Berars).
 Vatsabhuumi—(Kausambhi)
 Nisnada—(Marwar)
 Sarmaka
 Varmaka
 Barbaras
 Seven Kings of Kiraatas
 Suhma, Prasuhma
 Magadha—(Behar)
 Pundra
 Kausikachha—Purnea
 Taamralipta—(Tamluk)
 Suhma—(Radha)
 Lauhitya—(On the Brahmaputra)

These states, as it will be seen, cover the whole of the present India, to which they add Afganistan, Tibbet and a part presumably of China.

Its collapse and revival.

After *digvijaya* was performed *Raajasuya*. A part of the ceremony was the offering of *Argha*, worship, of which Sri Krishna was considered among the chiefs present the most worthy. This roused indignation among a number of rajas who saw their own deep humiliation in the adoration of a non-Raja—a non-*raja* too who had killed one monarch himself, and for the murder of another made himself directly responsible, and who further presumably on account of his revolutionary propaganda against the persons and crowns of ruling potentates and his own by no means respectful attitude towards them, had made himself and his Sangha, federation, a body of *Vraatyas*, outcastes in their eyes ‡. The murder of

‡ द्रात्याः संस्लिष्ट कर्माणिः प्रकृत्येव विगहिताः ।

वृष्ययन्धकाः कथं पार्थ प्रमाणं भवता कृताः ॥ ब्रौण पर्व० ११ । ४३ । १५ ।

Sisupaala who gave vocal expression to this feeling of resentment simply confirmed that discontent. They swallowed their rage at the time, but as Duryodhana after his return to Hastinaapura remarked to his father, that tragical conclusion of the *Raajasuya* simply made manifest the common danger to which the persons of rajas, till that time considered sacred, were in new regime subject. *. Sakuni during his return journey had enumerated the names of Rajas who would help an attempt to upset the suzerainty of Yudhisthira. The gambling match which took place in the Sabha-assembly hall of Duryodhana, was simply an outward ruse. The causes of the collapse of Yudhisthira's Saamraajya were political. The offering of *Argha* to Krisna, followed by the murder of Sisupala, was, politically considered, a blunder. A number of states that were already discontented found an opportunity of forming themselves into a coalition against the Pandavas. The exile of thirteen years which the latter underwent, followed by the Mahabharata War, was a consequence of that deep-laid conspiracy. †. After the war which ended in the victory of the Paandavas a new *digvijaya* took place. Strong insistence was laid this time on avoiding bloodshed. ‡. For royal blood special regard was shown. †. All ruling dynasties were assured that their persons and privileges would henceforward be respected. In the Asvamedha, which was a successful replica of the unsuccessful Raajasuya, *argha-*

*. अनीतवाक् पथे काले प्रेक्षमाणं जनार्दन ।

हस्तैर्हस्ताग्रमपरे प्रत्यपिशन्नमर्षिताः ।

अपरे दशनैरोष्ठानदशनं क्रोधमूर्च्छिताः ॥ सभा० ४५. ३१. ३२.

५. शिशुपाल इवास्माकं गतिः स्यान्नात्र संशयः ॥ सभा० ५०. २७.

¶. तस्यापराद्धाद् दुर्बुद्धे रमिमानान्महीक्षिताम् ।

विमर्दः सुमहानासीदनयात् स्वकृतादय ॥ आश्वयनमासिक ९. ५.

†. हतवान्धवा न ते पार्थ हन्तव्याः पार्थिवा इति । अश्वमेध पर्व ७४ । ७

‡. राजानस्ते न हन्तव्या धनञ्जय कथञ्चन । अश्व० ७३ । ११

offering was omitted at the instance of Sri Krishna himself. Thus was the Saamraajya re-established.

*The character of Yudhishtira's Saamraajya. **

As was remarked by Sisupaala during his speech of protest preceding his murder, they had agreed to pay tributes to Yudhishtira not because they feared him or longed for his protection or bounty, but because his mission it was to foster *Dharma*—principles calculated to conduce to the advance of humanity.

Instances of Saamraajyas established before the time of Yudhishtira are quoted by Sri Krishna but that of which Yudhishtira was the overlord is the first of which something beyond its mere name and character has found record. It was *Sarvaakaara*, i.e. combined in itself the peculiarities of all the five forms of Saamraajya to which Sri Krishna had referred. It was designed to fulfil at once the five-fold object of establishing a Saamraajya. It covered the confines of the whole of India, and included besides Afganistan, Tibbet, Assam and a part perhaps of China. It included states of various types, viz. monarchies, republics, aristocracies † and a federation—Sangha. Self-determination was thus its basic principle. Its aim was furtherance of *Dharma*.

The Office of Samraat not hereditary but confined to monarchical states.

From the rapidity with which suzerainty changed hands not in one dynasty, but among members of different ruling families, it is clear that the office of Samraat was not

* यथा चात्ययिकं न स्याद्वदर्घहरणेऽभवत् ।

† वयन्तु न भयादस्य कौन्तेयस्य महात्मनः ।

प्रयच्छामः कर्तुं सर्वे न लोभाच्च सान्त्वनात् ।

अस्य धर्मप्रवृत्तस्य पार्थिवत्वं चिकीर्षतः ।

करानस्मै प्रयच्छामः सोऽयमस्मान्न मन्यते ॥ सभा ० १३७ । १९ । २० ॥

like that of a king hereditary. The doctrine of the divinity of kings was then an accepted principle of monarchical government, as is clear from a study of the accounts given in Mahabhaarata of the origin of the institution of state. * Sri Krishna attached little value to it. When Bhishma took his stand on this doctrine for the vindication of his adherence to Duryodhana who was clearly pursuing the path of *Adharma*, Sri Krishna referred to his own conduct in killing Kamsa and said, that way lay the path of patriotic duty. † This attitude of Sri Krishna had, however, as we have seen, been responsible for deep disaffection among kings, whose mortification on the occasion of the Raajasuuya brought about instant collapse of the Saamraajya. The traditional doctrine was found to be inveterately grounded in the nature of the monarchs. They could not brook over a Union of which they were members the suzerainty of a non-monarch.

The status of non-monarchical states.

Composed, therefore, as the Saamraajya was of various kinds of states, monarchical, federal, aristocratic and republican, at its head it was necessary to place a monarch. The part assigned to states, otherwise governed, could be that

* ततः कुमार विषये अग्निमन्तमयाजयत् । कोशलाधिपतिञ्चैव वृहद् बलमन्दिमम् ।

॥ सभा ० ३० । १

निषाद भूमि गोसूत्रं पर्वतं प्रवरं तथा । तरसैवानयद्वीमाह अग्निमन्तं च पार्थिवम् ॥

सभा ० । ३१ । ५

एतस्यैव वाक् वंशस्य प्रकृतिं परिचक्षते । राजानः अग्निबद्धाश्च तथान्ये क्षत्रिया भुवि ॥

सभा ० १४ । ४

† त्वं मूलमस्येह भुवि क्षयस्य दुर्योधनञ्चाद्य समुद्धरिष्यसि । दुर्यूतदेवी नृपतिर्निवार्यः

धूमन्त्रिणा धर्मपथि स्थितेन ॥

त्याज्योऽथवाकालपरीत बुद्धिः धर्मातिगो यः कुलपांसनः स्यात् ।

भीष्मस्तदाकश्य यदुग्रवीरं राजा वरं दैवतमित्युवाच ॥

एतस्तु कंसो यदुभिर्हितार्थे संबोध्यमानो न बुबोध राजा ॥ भीष्म पर्व. ८८ : १०१

simply of members. This may explain in part why Sri Krishna, whose consummate statesmanship lay virtually at the root of the whole imperial edifice, served as minister to Yudhishtira. His own Samgha could not enjoy the privileges of suzerainty. Non-monarchical states, as they are described in the Mahabhaarata, were otherwise, too, on account of a dissipation of a great part of their strength in the maintenance of their internal unity, unfit to hold the reins of a Saamraajya. Non-hereditary though it was, the office of Samraat had therefore to remain confined to monarchs.

For thirty-six years after the war of Mahabhaarata Sri Krishna was alive. * The death of Yudhishtira took place even later. Till that event he remained the suzerain of India. As to how he worked for the betterment of the subjects of his own state we have ample hints in the Mahabhaarata. As to what measures he took for the uplift of the people of the whole of India, we find no explicit account beyond a brief note in an earlier chapter which gives but a clue to a capability of Yudhishtira, viz. that he kept the various states that were under him in peace †. This was no doubt one of the objects of Saamraajya. The real story of the Mahabhaarata has ended abruptly after the Asvamedha, in other words with the re-establishment of the overlordship. How the fundamental mission of the establishment of Saamraajya was fulfilled in practice does not appear to have concerned the ancient chronicler. The description of the administration of Yudhishtira's own state, too, belongs to the period

* त्वमप्युपस्थिते वर्षे षट्त्रिंशो मधुसूदन ।

हतज्ञातिर्हतामात्यो हतपुत्रो वनेचरः ॥

कुत्सितेनाप्युपायेन निधनं समवाप्स्यसि ॥ श्री पर्व. २५. ४४. १

† दस्युभ्यो बभ्रुकैभ्यश्च राज्ञः प्रति परस्परम् ॥ सभा. १३. १४

when he was simply king, not yet king of kings. For the glimpses we are given into ancient history let us be thankful to the labours of our forefathers. The rest of the story they leave to us to construct out of the scattered accounts met with in other contexts. This we may at present leave for a later attempt.

CONTEMPORARY THOUGHT REVIEWED.

CHANGE OF CASTE IN THE SHASTRAS

That caste is based on the present character of man, not on his birth in a particular family, and that it can change in the present life will be clear from the following quotations from the Shastras, collected by Jogendra Chandra Ghosh in an article contributed to *The Annals of the Bhandarkar Oriental Research Institute*. How even non-Hindu persons and tribes were incorporated into the Hindu society and given a status in the caste system is incidentally shown. The tenet of the Arya Samaja that the original division of Arya society was into classes determined by the personal qualities of men and women and not by birth is not a new one. Oriental scholarship is gradually recognising the truth of the teaching of the Arya Samaja. It is establishing the existence of such *Varna*-division even in very recent times.

We shall, however, show from Manu, how a Sudra could attain even to the highest caste of a Brahmana without having any matrimonial connection with any Brahmana but by simply doing his own duties laid down for him by the Sastras. The verse referred to, runs as follows:—

शुचिरुक्कृष्ट शुश्रूक्षुर्मुदुर्वाक् अनहंकृतः ।

ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टं जातिमश्नुते ॥ मनु संहिता अ० ६ ॥

Translation.

“(A Sudra, who is) pure, in the service of the best (caste), of gentle words, not vain in the protection of Brahmanas and others (of the higher caste) invariably attains to the highest caste.” Medha-tithi commenting on the words ‘*utkristam jatimasmute*’ in the second line, says— ‘ ब्राह्मणादि जातिमाप्नोति ’ इत्यर्थः ॥

Here we see that a Sudra could rise up to the highest i. e. Brahmana caste by good conduct. It may be argued that it is a rule which was confined to the books of smritis and had no practical application. Or it may be said, as one of the commentators, Sarvvajna-Narayana adopting a slightly different reading, remarks *jatim = uechritam. janmantare Vaisya-dvi-jatitam*’ i. e. they could rise up to the Vaishya caste and that was also in after-birth. But neither of these is tenable. Manu says :—

शूद्राणां मासिकं कार्यं वापनं न्यायवर्तिनाम् ।

वैश्यवाक्शौचकल्पाश्च द्विजोच्छिष्टं च भोजनम् ॥

मनु० सं० अध्या० ५ । १४० ॥

i. e. A Sudra who follows the Law, (viz. the rules of his caste), that is a Sudra, who is in the service of a twice-born (*dviyasusrusaka*) must perform the rite of funeral oblation every month and tonsure his head and eat what is left in the cooking vessel after the twice-born have partaken of it. He should perform the purification and other ceremonies like the Vaisyas. Raghunandana, in commenting on this verse writes in his *Suddhi-tattva*.

Iti Manu-vachane nyayavarttinam tesam ‘ Vaisyavac = chaucakalpas = ca’ity = atra chakarad = Vaisyadharma-atidesen = opanayana-prasaktau tat-sthane Brahma-purane vivaho = vidhiyate. Yatha ‘ vivaha = matra-samskaram Sudro = pi labhate sada. ’¹

1. I regret I have not been able to trace this verse in a published edition of the Purana.

That is, from the (use of the word) 'ca' and by the substitution of the duties of a Vaisya (for those of a Sudra) the investiture with the sacred thread was inferred, but according to the Brahma-purana marriage takes its place, as even a Sudra has always the right of marriage only.

We are afraid Raghunandana is here wrong in his interpretation, firstly because what Brahma-purana is said to have laid down is apparently for ordinary Sudras, where as the privilege referred to in the Manu-samhita is meant for the 'nyayavartti Sudras.' Secondly because according to the Vyasa-samhita :—

श्रुतिस्मृति पुराणानां विरोधो यत्र दृश्यते ।

तत्र श्रुतिं प्रमाणन्तु तयोर्द्वे स्मृतिर्वरा ॥

That is, where there is any difference in the Sruti (Veda) Smriti and the Purana, Sruti is the authority and between the smriti and the Purana, Smriti is the best. Again Brihaspati says :—

वेदार्थ औपनिषद्वात् प्राधान्यं हि मनोः स्मृतम् ।

मन्वर्थ विपरीता या सा स्मृतिर्न प्रशस्यते ॥

That is, as Manu strictly adhered to the Veda, his Smriti is superior to others and the Smriti which goes against Manu is not commendable.

Now these clearly show that even from the orthodox point of view, Manu's place is second only to the Vedas, so Brahma-purana has no authority to over-ride Manu. Raghunandana was therefore, wrong in his conclusion. 1 This conclusively proves, that even in Manu's time a class of Sudras were promoted to rank of Vaisyas at least. In this way they must have got further promotions up to the highest rank. Instances of Vaisyas becoming Brahmanas are to be found in Brahm-purana Chap. vii, v. 42—'नामागरिह पुत्रौ द्वौ वैश्यौ ब्राह्मणतां गतौ ॥

1. Harihara in his commentary on Paraskara Grihya Sutra 2-5-34 writes—Sudranam-adusta-karmanam-upanayanam etacet rathakara visayam tasya to maataa-naahi-dvarakam sudratvam adustakarmanam madya-paana-virhitnam-iti kalpatarukarah iti—Sutrarthah.' This shows that good Sudras were invested with sacred thread.

Further it is said in the *nusaasana Parva*, Chap. 143, v. 51, and also in the *Brahma-Purana*, chap. 223, v. 58 that even a Sudra by good conduct could become a Brahmana :—

वृत्ते स्थितस्तु शूद्रोपि ब्राह्मणत्वं नियच्छति ॥

Professor Bhandarkar has shown how foreigners such as Kushanas and others were absorbed into the Hindu Society. We shall show here that the Kushana kings came to be described as belonging to a section of the solar race, in a Sanskrit book named *Maharaja-Kanika-lekha* (letter written to Maharaja Kanika), written by a Buddhist monk named Maticitra. According to Mm, Satis Chandra Vidyabhusana this Maticitra and his patron Kanika lived at the end of the third and beginning of the fourth century A. C. In verse 40 of the book Kanika is addressed as follows :—

“Trained by Pravrajita (monk) and born in the race of Kusana thou shouldst not deile the creed of the family whose ancestors descended from the noble line of the sun”

(J. A. S. B., 1910, pp. 477-81; and Ind. Ant for Sept, 1903).

The Pallavas were a foreign tribe no doubt, but they in their inscriptions claimed to have descended from Asvatthama the son of Dronacharya, (Ep. Ind. Vol. XIX. p. 113,). Some Gangas are said to be a section of these Pallavas.

The Bengalis have a saying that what is not in Bharata (Mahabharata) is not in Bharata (India). Let us see if anything corroborative can be found in this Mahabharata, of what we have shown above.

It is clearly stated in chapter 65 of Santi Parva that the foreigners such as the Yavanas, Kiratas &c were found in all the four castes (varnas) and the four stages of life (asramas) :—

यवनाः किराताः गान्धाराश्चीनाः शबर वर्वराः ।

शकास्तुषाराः काण्काश्च पाह्मवाश्चान्ध्रमद्रकाः ॥ १३ ॥

पौंड्राः पुलिन्दा रमटाः काम्बोजाश्चैव सर्वशः

ब्रह्मक्षत्र प्रसूताश्च वैश्याः शूद्राश्च मानवाः ॥ १४ ॥

कथं धर्मान् करिष्यन्ति सर्वे वैश्य वासिनः ।

मद्विधैश्च कथं स्थाप्याः सर्वे वै दस्युजोविनाः ॥ १५॥

दृश्यन्ते मानुषे लोके सर्व वर्णेषु दस्यवः ।

लिंगान्तरे वर्तमाना आश्रमेषु चतुर्वि ॥ २३ ॥

Here we find that the tribes such as Yavanas, Kiratas, Gandharas, Chinas, Sabaras, Barbaras, Sakas, Tusaras, Kankas, Pahlavas, Andhras, Madrakas, Paundras, Pulindas, Ramtthas and Kambojas have been designated as Dasyus or barbarians. They were to be seen among all the four castes (*varnas*) and the four *asramas*.^{*} Does this not go to corroborate, what Professor Bhandarkar has striven to prove by reference to the old inscriptions?

But it is worthy of note that all these foreign tribes are here said to be *ling-antare varlamanah* living with distinguishing characteristics. This means that a Yavana Vaisya, a Sakka Vaisya and a Palhava Vaisya e. g, though they were all Vaisyas, could be differentiated one from the other through marks such as garb, mode of dressing, hair and so forth. It thus seems according to this passage of the Santi-parva that all these barbarians were taken more or less into the Hindu fold.

Now we shall quote another passage from the Mahabharata, from which it can easily be inferred that the agricultural and the pastoral

* This view is supported by the Yugapurana also. This Purana forms the last chapter of the Garga Samhita (C. 20 B. C.). It says:— " And the lowest of the low, the non-Aryans, will be following the religious practices of the Aryans. In the concluding age Brahmanas, Kshatriyas, Vaisyas and Sudras will wear the same costume and observe the same religious practices ; that is certain. In that last age orthodox people will mix with heretics. And verily there will be Sudra Bhiksus (i. e. religious mendicants) wearing matted hair (on the head) and bark garments (on their person). In that Kali age Sudras, observing with constancy self-disciplinary vows, will doubtlessly officiate at sacrificés in the matter of repeating texts and attending to the sacrificial fire. When the last age will prevail, Sudras, practising lengthy ceremonial, will offer oblation to the three house-holder's fires with hymns ushered in with the mystic syllable Om" (J. B. & O. R. S., XVI, Pt. I, p. 27).

tribes such as the Abhiras† became rulers, and that they were not only recognised as Ksatriyas but made to descend from the well-known epic and pauranic dynasties such as the Pauravas, Haihayas &c. Parasurama having annihilated the Kshatriyas, made a gift of the earth to Kasyapa asking for the reinstatement of the following Kshatriyas as kings whom she had kept in concealment :—

सन्ति ब्रह्मन् मया गुप्ताः स्त्रीषु क्षत्रिय पुंगवाः ।
 हैहयानां कुले जातास्ते संरक्षन्तु मां मुने ! ॥ ७५ ॥
 अस्ति पौरव दायादो विदूरथ सुतः प्रभो ।
 रिक्षैः संवर्धितो विप्र रिक्षवत्यथ पर्वते ॥ ७६ ॥
 तथानुकम्पमानेन यज्वनाथामितौजसा ।
 पराशरेण दायादाः सौदासस्याभिरक्षितः ॥ ७७ ॥
 सर्व कर्माणि कुरुते शूद्रवत्तस्य स द्विजः ।
 सर्व कर्मेत्यभिव्यातः स मां रक्षतु पार्थिव ॥ ७८ ॥
 शिविपुत्रो महातेजा गोपतिर्नाम नामतः ।
 वने संवर्धितो गोभिः सोभिरक्षतु मां मुने ! ॥ ७९ ॥
 प्रातर्दानस्य पुत्रस्य वत्सो नाम महाबलः ।
 वत्सैः संवर्धितो गोष्ठे स मां रक्षतु पार्थिव ॥ ८० ॥
 दधिवाहन पौत्रास्तु पुत्रो दिविरथस्य च ।
 गुप्तः स गौतमेनासीद् गङ्गा कूलेभिरक्षितः ॥ ८१ ॥
 बृहद्रथो महातेजा भूरि भूरि परिष्कृतः
 गोलांगूलैर्महाभागो गृध्रकूटैभिरक्षितः ॥ ८२ ॥
 मरुत्तस्यान्ववाये च रक्षिताः क्षत्रियात्मजाः
 मरुत्पति समा वीर्ये समुद्रेणाभिरक्षिताः ॥ ८३ ॥
 एते क्षत्रिय दायादास्तत्र तत्र परिश्रुताः
 द्यौकार हेमकारादि जाति नित्यं समाश्रिताः ॥ ८४ ॥
 यदि मामभिरक्षन्ति ततः स्थास्यामि निश्चला
 एतेषां पितराश्चैव तथैव च पितामहाः ॥ ८५ ॥

† In Visnu-Purana Amsa, IV, Chap. 24. part 18 we find the Abhiras became Kings of Avanti. In Mricchaktika too is stated that a cow-herd named Aryaka by name became King of Avanti.

यदर्थं निहिता युद्धे रामेणाक्लिष्टकर्मणा
तेषामपचितिश्चैव मया कार्या महामुने ॥ ८६ ॥

शान्ति पर्व अ० XIIIX

Translation

O Brahmana ! many Kshatriyas of the Haihaya race have been kept concealed by me among women, let them now protect me. There is the son of Viduaratha, a kinsman of the Pauravas, who has been reared by the bears and now lives on the mount Rkasavaan. The great sage Parasara has, out of compassion, protected the heir of Saudasa and performed all the rites as that of Sudra. His name is Sarvvakarmmaa, let him protect me. Sivi's son, the powerful Gopati, who has been reared by the cows in the forest, may protect me. Pratarddana's son, Vatsa by name, who has been reared by the calves in a cow-pen, may protect me. The grandson of Dadhivaahana, the son of Diviratha has been kept concealed by Gautama on the banks of the Ganges. The powerful Brihadratha has been protected by cow's tails at Gridhrakuuta. Many princes of the line of Marutta, like Indra in prowess, have been protected by the sea. These descendants of the Kshatriyas are now living in the protection of the masons and goldsmiths. If they now undertake to protect me I shall remain steady. The fathers and the grandfathers of these princes died for me in the field of battle with indefatigable Parasuraama. O great sage ! it is my duty to revere them.

Incidentally, we would invite the attention of the scholars to verses 81 & 83 to see if they allude to Gupta, the father of Ghatotkacha. In this connection, it is well worth noting the following passage of Vishnu Purana :—

मथुरायामनु गंग प्रयागं

मगध गुप्ताश्च गौथायन्ति कौशलं

औद्र तामूलितान् समुद्र तन्पुश्चि

देव रक्षितौ रक्षिष्यति

विष्णु पुराण अंश ४ अ० २८ भाग १८

That is, the Magadha dynasty will rule in Mathuraa and the Guptas will rule in countries along the Ganges and in Prayaga. Devarak-

shita will be the king of Koshala, Udra, Taamralipta and the countries on the sea-coast.

It is of special interest to note the words 'Guptah' in verse 81 and 'Rakshitah' in verse 83 and the respective countries where they were brought up and over which they ruled.

ARYANISED CHRISTIANITY

The following excerpts from *Divine Science Monthly* for February 1931 will show how Christianity is undergoing a gradual change. The unbiased reader will find in these extracts an attempt, as it were, to adapt the Christian faith to Aryan doctrines. The attempt may not be conscious, but the spirit of the time is leading religions in the direction given it by the world-teacher of the age, Rishi Dayananda:—

"Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap destruction; but he that soweth to the Spirit, shall of the spirit reap life everlasting. And let us not be weary in well doing, for in due season we shall reap, if we faint not."

Karma is a very ancient doctrine. It is based on the law of cause and effect in the spiritual world. The above statement by Saint Paul is the strongest supporting definition of the doctrine to be found in Christian scriptures. Jesus indicated his knowledge of the Karmic Law when he asked the question; "Do men gather grapes of thorns, or figs from thistles?"

The doctrine derives its chief importance from the fact that it shows how the acts of the individual in one incarnation affect for good or bad his destiny in succeeding lives. The cultivation while on earth of sensual propensities; disregard of the rights of others; evil, unjust and destructive acts, all result sooner or later in a crop of misery for one who indulges them. It is the same with thoughts and emotions. "As a man thinketh in his heart so is he." The Karmic effect of the thought of murderous hate is not so great as the act of murder but such thoughts

ultimately lead to violence, and so build a bad Karma. Jesus indicated his profound insight into this fundamental Law, when he said that whatever is done in secret shall be proclaimed from the housetops.

Contrast this natural doctrine with the purely artificial Christian Dogma of vicarious atonement—one man suffering for the sins of another. And the absurd correlative conception that if you refuse to believe that Jesus died to save you from your sins and of the effect of an evil life, that you will spend eternity in hopeless and awful punishment. To the thinking person this contrast alone is enough to turn the mind forever away from fundamentalist Christianity.

So much as regards acceptance by Christians of the doctrines of Karma and Reincarnation. What follows is a proposal to purge christianity of its un-Aryan dogmas:—

Here are seven elements of the creed of institutional christianity belief in which according to the church, is essential to salvation, and any one of which, if disproved, leaves the whole structure of the church without a foundation. Or at least tottering upon a shaky base. Obviously not one of them has the slightest valid relationship to natural law or the authority of human experience. They are all made out of "whole cloth," utterly artificial. Here they are.

1—Original sin and Fall of man. 2—Necessity of an atoning and redemptive process to restore man to favor with God. 3—Immaculate Conception and virgin birth of Jesus as the only begotten Son of God. 4—His death under Pontius Pilate as a sacrificial offering to God for the salvation of mankind. 5—The physical resurrection of Jesus as proof of his divinity. 6—Everlasting punishment for those who refuse to believe the foregoing. 7—A heaven of everlasting bliss and idleness for those who believe.

Take these elements out of the Christian credo, and the whole body of the church would collapse. Yet are they without the validity of natural or spiritual law.

What would this purged edition of Christianity be but a European form of the Aryan Creed?

MEMORIES OF PAST LIVES

Thus Dr. Annie Besant in the latest issue of *The Occult Review*:—

Scientists have directed our attention to the splendid inheritance that has come down to us from the past. They have shown us how generation after generation has contributed something to the sum of human knowledge, and how cycle after cycle manifests a growth of average humanity in intellectual power, in extent of consciousness, in fineness and beauty of emotion. But if we ask them to explain the conditions of this growth, to describe the passing on of the content of one consciousness to another; if we ask for some method, comparable to the methods observed in the physical world, whereby we may trace this transmission of the treasures of consciousness, may explain how it made its habits and accumulates experiences which it transforms into mental and moral capacities, then science returns us no answers, and fails to show us the means and the methods of the evolution of consciousness in man.

When, in dealing with animals, science points to the so-called inherited instincts, it does not offer any explanation of the means whereby an intangible self-preserving instinct can be transmitted by an animal to its offspring. That there is some purposive and effective action, apart from any possibility of physical experience having been gained as its instigator, performed by the young of an animal, we can observe over and over again. Of the fact there can be no question. The young of animals, immediately after coming into the world, are seen to play some trick whereby they save themselves from some threatening danger. But science does not tell us how this intangible consciousness of danger can be transmitted by the parent, who has not experienced it, to the offspring who has never known it. If the life-preserving instinct is transmissible through the physical body of the parent, how did the parent come to possess it? If the chicken just out of the shell runs for protection to the mother-hen when the shadow of a hawk above it is seen, science tells us that it is prompted by the life-preserving instinct, the result of the experience of the danger of the hovering hawk, so many having thus perished that the seeking of protection from the bird of prey is transmitted

as an instinct But, the "difficulty of accepting" this explanation lies in the fact that the experience necessary to evolve the instinct can only have been gained by the cocks and hens who were killed by birds of prey, these had no chance thereafter of producing eggs, and so could not transmit their valuable experience, while all the chicks come from eggs belonging to parents who had not experienced the danger, and hence could not have developed the instinct. (I am assuming that the result of such experiences is transmissible as an instinct—an assumption which is quite unwarranted.) The only way of making the experience of slaughtered animals reappear later as a life-preserving instinct is for the record of the experience to be preserved by some means, and transmitted as an instinct to those belonging to the same type. The Theosophist points to the existence of matter finer than the physical, which vibrates in correspondence with any mood of consciousness—in this case the shock of sudden death. That vibration tends to repeat itself, and that tendency remains, and is reinforced by similar experiences of other slaughtered poultry; this, recorded in the "group-soul", passes as a tendency into all the poultry race, and shows itself in the newly-hatched chick the moment the danger threatens the new form. Instinct is "unconscious memory", "inherited experience", but each one who possesses it takes it from a continuing consciousness from which this separate lower consciousness is derived. How else can it have originated, how else have been transmitted?

Can it be said that animals learn of danger by the observation of others who perish? That would not explain the unconscious memory in our newly-hatched chicken, who can have observed nothing. But apart from this, it is clear that animals are curiously slow either to observe or to learn the application to themselves of the actions, the perils, of others. How often do we see a motherly hen running along the side of a pond clucking desperately to her brood of ducklings that have plunged into the water to the manifest discomposure of the non-swimming hen; but she does the same thing brood after brood; she never learns that the ducklings are able to swim and that there is no danger to be apprehended when they plunge into the water. She calls them as vigorously after ten years' experience as she did after the first brood, so that it does not look as if instinct originated in careful observation of

petty movements by animals who then transmit the results of their observations to their offspring.

The whole question of the continuity of consciousness—a continuity necessary to explain the evolution of instinct as much as that of intelligence—is insoluble by science, but has been readily solved by religion. All the great religions of the past and present have realized the eternity of the Spirit: “God” it is written in a Hebrew Scripture “created man to be the image of His own Eternity”, and in that eternal nature of the Spirit lies the explanation alike of instinct and of intelligence. In the intellect aspect of this Spirit all the harvests of the experiences of successive lives are stored, and from the treasures of the spiritual memory are sent down assimilated experiences, appearing as instincts, as unconscious memories of past lives, in the new-born form. Every improved form receives as instincts and as innate ideas this wealth of reminiscence: every intellectual and moral faculty is a store of reminiscences, and education is but the awakening of memory.

EDITORIAL REFLECTIONS.

RATIONALISED ISLAM.

Mr. Julius Germanus, the great authority on Islam, is writing a series of articles on "Modern Movements in Islam" in the *Visva-Bharti Quarterly*. In the current issue he writes on Bahaism which has revolutionised Islamic thought in Persia. It is most significant that as the historical religions are rationalised, they seem to revivify and assimilate certain features of the Eternal Vedic Religion. This is effected by a re-interpretation of traditional religion in such a way as to do away with features which are repugnant to Reason and Public Conscience and none can say that the re-interpretation is not nearer to the spirit of the original founders for it is a fact known to all students of History of Religion that the original teachings of the great religions were delivered in a fluid form and that they were crystallised into dogmas scores of years and, in some cases, centuries after the great masters had passed away and the process of crystallisation was assisted by mediocres who possessed learning, which has aptly been called second-hand Wisdom, and not Wisdom, which is first hand knowledge. They had analytic powers but no synthetic ability. They could destroy but not construct, preserve the letter to the detriment of the spirit and fight for ceremonialism, which is the husk of religion, even though in the tussle the kernel was lost. Says the writer about Bahaism:

According to Babi views, the essence of God, the primal divine Unity, is unknowable and entirely transcends human comprehension. We can know nothing about it, we see only its manifestation in the succession of prophets. There is no fundamental divergence or conflict between the prophets,

all of whom represent the same Universal Reason. Their teachings differ only in outward form according to the particular needs of the time. The Bab is also considered to be one of these manifestations (the Ismaili sect has seven incarnations of the Deity, called Natic, Adam, Noah, Abraham, Moses, Christ, Muhammad and Ismail), and the party of Subh-i-Ezel continued to revere him as such, while the followers of Bahauallah looked upon Bahauallah as this manifestation. It is incumbent on the prophets to use the language appropriate to his audience. It will be different for little children, or for youngmen or for men of mature age. The prophet's words must not therefore be taken too literally, but must be explained with reference to the actual circumstances in which they are uttered. This is the justification of an allegorical interpretation which is so dear to the Shiite mind. The Ismaili sect was equally prone to explain away the literal meaning of revealed scriptures; when the Koran says, that Jesus had no father, the interpretation is that he received instructions from no trustworthy teacher: when it says that he raised the dead, it signifies that he brought knowledge to dead understanding. The Babis handled this allegorical interpretation (*ta'wil*) in a masterly way. They denied the physical existence of Paradise or Hell; as the rough Arabs could not understand ethical values, Muhammad spoke to them of Good and Evil in symbolic form. When, in course of time, one particular form of expression in the teachings of a prophet becomes obsolete, a new manifestation appears and modifies the teaching in a suitable way to advance the eternal progress of the world. The Babi doctrine is most definite on this point. It recognises and emphasizes changes in human affairs, and wishes to mould every thought in accordance with the progress of the world.

This is a re-statement of the ancient doctrine of Sanatana Dharma that in universal religion there is a changeless element which is called *Vedic* and a changing element which is called *Smarta*. The changeless endures through all time but the forms suitable for a particular age and a particular period are changed by a succeeding prophet who has to work in different environments and to speak to a different audience. All reform in religion, therefore, consists in a

new form and orientation which become essential so that the spirit may be restored and saved from corruption and death.

CHRISTIANITY IN THE MELTING POT.

Dr. Rashdale was a great Christian philosopher of modern times. He has only recently died. A third posthumous volume of his sermons and essays edited by Dr. H.D.A. Major and Mr. Z.L. Cross M.A; B.Sc. and published by Basil Blackwell under the title of *God and Man* is just out. We have read a review of the book in the *Hibbert Journal* for January, 1931. The reviewer tells us that according to Dr. Rashdale Christ had truly human soul. What is more significant is that the eminent Christian philosopher rejected the idea of three gods coalesced into one. In the writings of St. Aquinas, an early Christian author of great eminence and authority, says he, we find "A doctrine of the Trinity which is perfectly rational, intelligible and at bottom quite simple. That God is Power, Wisdom and Love, is surely a doctrine which the most genuine theists will accept. It is a doctrine which might well be taught in every Sunday School. To some it will seem an insuperable objection that most Unitarians would accept it. That ought to be no objection to a reasonable Trinitarian. If the doctrine of the Holy Trinity has been so misrepresented as to become source of offence to so many, it ought not surely to be an objection to a modern re-statement of it that it would enable many Unitarians to accept it, and so to be Unitarians no longer. The doctrine is no worse because it happens to be perfectly orthodox. You can not be more orthodox than St. Thomas Aquinas, even if in agreeing with him you had the misfortune to disagree with some modern writers who have a reputation for orthodoxy."

This is cutting at the root of the central doctrine of Christianity. It may further be noted that this interpretation of St. Aquinas is nothing but a re-statement of the Vedic conception of Divine personality, for Power means *Sata*, Wisdom means *Chit* and Love means *Ananda* and Christian Trinity according to this view, is nothing but the Vedic idea of God being "सच्चिदानन्द स्वरूप". It is not surprising that St. Aquinas had this idea for he must have sat at the feet of Vedic missionaries of whom there were plenty among Essenes, a Jewish sect to whom Christ belonged. In this connection it would be interesting to quote extensively from an article contributed by Mr. Ramaswamy Iyer to the *Bombay Chronicle*. Says he :—

A learned Jew of Coele-Syria informed Aristotle that the Jews had their origin in India. Since Christian theologians have forgotten this fact, they find the Bible to be obscure. Here are two (amongst numerous) examples to illustrate my contention.

(1) Herod Antipas to whom Pilate, the Roman Governor, sent Jesus Christ originally for trial is spoken of as king in Matt. XIV, 9 and in Mark VI, 14, though he was only a subordinate tetrarch of Galilee and Perea under the Romans. How did he come to be recorded as king in Matthew and in Mark, when he was really no king ?

(2) Herod Antipas's father Herod the Great who (like Kamsa at Krishna's birth) is supposed to have massacred children at the time of the birth of Jesus Christ is dubbed Great by latter western writers, though no evidence exists to support his bearing such a personal title. How did this mistake arise ?

Explanation.

What is the Western explanation for these two Biblical puzzles ?

(1) The People's Bible Encyclopaedia edited by Rev. C. Fandall Barnes states in page 473 that in spite of attempted explanations by Alford, Whedon, Farrer and others, criticism has found difficulty in under-

standing how the Gospels repeatedly call Herod Antipas king, when he was merely a tetrarch under Roman rule.

(2) Ewald supposed that the origin of the surname Great of Herod might have been through his coins. But F. W. Madden in his book on "The Jewish Coinage" (pp. 82-83), states that no coins of this king bearing the surname have been discovered to support Ewald's supposition. F. W. Madden and W. D. Morrison, the author of "The Jews under Roman Rule" (p 90 fn.), on the other hand think that Herod was probably called Great to distinguish him from the junior members of the Herodian family. The word to use to distinguish a person from the junior members of his family is Elder and not Great. So Madden's and Morrison's explanation has not been widely accepted.

The reason for Herod Antipas being called king in the Gospel and for his father being surnamed Great by later writer are obscure to western scholars, because they have not looked to the land pointed out by Aristotle's informant for solution.

Palestine.

Now with the help of the information (regarding the Indian origin of the Jews) passed on to us by Aristotle's pupil Clearchus of Soli and Josephus the Jewish historian, I discovered in 1923 that Palestine was originally a South Indian colony: that Hebrew was very ancient Tamil and that Aramaic (the mother-tongue of Jesus Christ) was later Aravam (Tamil) spoken in Palestine. Since then I have been contributing articles on the subject in the Madras Press.

Prof L. D. Barnett says in page 593, Vol I of the Cambridge History of Ancient India that according to ancient traditions Guzarat once formed part of Dravidian lands. It is not by accident therefore, that an important town of South India and the chief city of Palestine (vide Psalms 76: 2) bear the same name Salem and that a State of Guzarat and the country of Western Asia to which the Jews emigrated are called Pali-tana and Pali-stana to mention two of many such common names. Pali-tana and Pali-stana are the Tamil and Sanskrit forms of the westernised name Palestine. Be that as it may, to understand a colony one must study its mother-country. The moment one turns from

Palestine to Palestine's mother-land in South India the two Biblical difficulties pointed out by me at the beginning as well as many vanother one felt in the Old and the New Testaments vanish at once.

Tamilian Origin.

(1) Why was Herod Antipas called a king in the Gospels? In South India the Tamil word for king is Rasa. Since Hebrew and Aramaic were more ancient and less ancient than Tamil, was the word Rasa current in Palestine in olden times? A reference to the commentaries on the Old Testament would show that Ezakiel in XXXVIII, 2 and 3, and in XXXIX 1, uses the term Rosh in those verses and that herm has been translated as chief prince in the English version of the Bible. Since Hebrew and Aramaic were Tamil of different periods, Ezakiel's Rosh is the Tamil word Rasa and its occurrence in the Old Testament proves its currency in Palestine in olden times.

Now even after the British conquest of India, the Chiefs of the Native States of this country are still styled by the people in vernacular Rasas, though they are not kings in the real sense of the term. Since Palestine was a South Indian colony, the subjects of Herod Antipas should have (as in India) similarly called him king in Aramaic though he was but a subordinate tetrarch of the Romans. And the writers of the Greek Gospel seeing him to be styled Rosh in vernacular versions of Jesus's story should have translated that word as king in the Greek version of Matthew and Mark.

Words and their import.

(2) How came Herod to be dubbed Great by western writers? The Tamil word for king, as said before is Rasa and Maharasa means Great King. Fortunes of words are like those of the human beings that utter them, for some words like some men come into prominence during some periods of time and then retire into the back ground and linger there. Though Rasa and Maharasa are the common terms that are on the lips of men in India to-day, yet in dealing with Herod the Great we have to look back to the language of two thousand years ago, for other words too for king and emperor might have been in common use then. A reference to the Tamil Dictionary shows that Isa means king. So

Maheśa (like **Maharāṣa**) means Great King. God Siva is still known as **Maheśa** because he is looked upon as the Great King of the Universe. The application of the expression **Maheśa** to Siva reveals its currency in India in days of yore. Was Herod the Great called **Maharāṣa** or **Maheśa** by his subjects? A reference to Josephus shows him to call Herod, **Megas** Josephus's **Megas** is the aforementioned Indian term **Maheśa**.

An amusing incident.

In India to-day even petty chiefs are styled by their relations, dependents, etc., **Maharāṣa** in the vernaculars, even though such a title might not have been recognised by the supreme Government. It is the custom: it is probably due to love of things old or patriotism. An amusing incident is worth mentioning in this connection as it is relevant to the matter on hand. When the British Government conferred the title of **Raja** on a **Zemindar** some time ago, it appears a friend of the latter wrote a congratulatory letter to the **Zemindar** stating that it was a matter of pleasure to him to learn that the Government had conferred the title of **Raja** on the **Maharāja**. The letter was not meant to be a joke but was a sincere one and I mention the letter here to prove usage. Even after the Roman conquest of Palestine, that country was a South Indian colony. Herod the Great should have been called similarly (as in India) **Maheśa** by his subject and native historians like Josephus. It is this term **Maheśa** (Great King) that is responsible for later western writers mistakenly giving the surname of Great to Herod, though he did not bear that title personally in his lifetime and his reign constituted a long series of murders and outrages.

The Name Herod

As I have been writing about the Herods, I may be permitted to add that much confusion has arisen in Biblical criticism by scholars not realising that Herod was a clan-name, owing to their ignorance of the true meaning of that word **Eratta** (like **Raja**) in Tamil means king and it is this word that is current now in South India as **Reddi**, as pointed out by that eminent Orientalist A. C. Burnell in his book on South Indian Paleography. Though **Reddi** at present is the title of the village headman in British official phraseology, it had a higher sense (king) in older days. And all these people who suffix **Reddi** (like **Raju**) to their

personal names now are really descendents of ancient ruling clans. Since Aramaic was Tamil, the word Herod is the same as Eratta and Reddi. Herodian family hence means Eratta or Reddi family. Antipater held but a subordinate position and it was his son Herod the Great that brought the family to great prominence. Since the Herods belonged to an old noble family as stated by Nicolaus Damascenus, to represent themselves in their true colours after reaching pre-eminence they no doubt called themselves the Herod Eratta-Reddi family. Herod the Great means the Great Reddi.

Indian Names

Since Palestine was a South Indian colony, South Indian personal names must have been current in that country. Now as a result of Alexander's conquest of Palestine, the Palestinians in the time of Jesus Christ became much Europeanised and many a Palestinian twisted his native name to make it look like the nearest sounding Grecian one. In addition to this the Greeks themselves transliterated foreign names so as to make them look as like as possible some Greek word or name. In spite of the corruption that Indian personal names has undergone in Palestine in course of time owing to the two causes mentioned above, it is not difficult for us to recognise the Indian forms of those names. As Antipater's father is said to have been attached to a temple, names, Antipater and Antipas are the Tamil Andipatter and Andiappa. Herod Antipas is Eratta Andiappa—Reddi Andiappa. Now reflection would show that titles that were prefixed to personal names in olden days are suffixed to them now—e. g. Raja Ram : Rama Raju, etc. Reddi Andiappa therefore is the ancient form of the modern name Andiappa Reddi. When the Biblical names are re-written according to the present-day usage of this country, it may come as a strange surprise to a South Indian to know that Herod Antipas, the son of Herod the Great and grandson of Antipater to whom Pilate sent Jesus Christ originally for trial was Andiappa Reddi, son of the Great Reddi and grandson of Andipatter.

India—the Womb of Palestine.

One word more before concluding. "Truth", as the learned le Long has said, "is so interesting that we must seek for it even in the

smallest of things." Raja and Mahesa which are Sanskrit terms are written in Tamil as Raa and Magesa. It was because Palestine was a South Indian colony that Ezakiel and Josephus wrote those two words in their Tamil form as Rosh (Rasa) and Megas (Magesa). It will thus be seen that, if we but read the Bible looking in the direction pointed out by the finger of Aristotle's informant, not only Biblical difficulties vanish but the study of that Holy Book becomes interesting and instructive also, for India was the womb of Palestine.

ANTIQUITY OF THE VEDAS.

Thus H.N. Subba Rao in *The Quarterly Journal of the Mythic Society* :—

The materials required to fix the time of composition comprise in this case certain facts elucidated in these works. Now taking Rigveda which is the first compilation and Sathapatha-Brahmana which is one of the subsequent compilations, we come across the fact that in the former, the lunar month Karthika is treated as the first in the series of months and in the latter, the lunar month Phalguna is like-wise treated. According to the theory of the precession of the equinoxes, which is a common factor admitted by both westerners and easterners, the composition of the Rigveda should have been 17,280 years prior to the compilation of the Sathapatha-Brahmana, which itself should have been composed about 25,000 years back. The conclusion arrived at by the help of the scientific astronomical theory cannot be easily rebutted by the other theories based on History and Archaeology. It is a matter for consideration here whether the ages of the Rigveda and Sathapatha-Brahmana could be fixed as stated above at 40350 B.C. and 23070 B.C. respectively or be taken still further back. As the complete revolution of the equinoxes is possible once in 25,920 years, the Sathapatha-Brahmanic age may be taken back to any period which is a multiple of 25,000 and the Rigveda age to any period which is a multiple of 17,280 prior to Sathapatha-Brahmanic age. Thus we are able to fix the Rigvedic age at a remote period at least as 40350 B.C.

In days long gone by, there was an Asura by name Somaka who was very troublesome to the Devas and who wanted to establish Adharma. Vedas being the basis for Dharma, he thought that, unless they were

destroyed, his object could not be achieved. With this object in view, he went in disguise to Brahma, the custodian of the Vedas, and stole them from him. Afterwards fearing detection by Vishnu, he drowned himself with Vedas in the ocean. On the complaint by Brahma, Vishnu took the Avathara of Mathsyra, killed Somaakasura and restored the Vedas to Brahma. Brahma seeing the Vedas in a confused state sent for his great grandson Ravana and asked him to reclassify them. This not only substantiates the existence of the Vedas in the remote age as far as 18,149,000 years back, but also speaks about their existence and of the mischief played on them long before that period.

..... Under these circumstances we cannot fix the Vedic age at any particular period, and we should believe that they are coeval with the creation of the world.

A REJOINDER

The following rejoinder has been received from the writer of an article on "Heart and Mind" published in a past issue:—

With reference to the editorial note below my article on "Heart and Mind" published in Vedic Magazine of September 1930 I would like to make it clear that my article referred to above is the outcome of my own personal practical experience. It is not based upon any book-knowledge. My article is a quite new and independent one and therefore I could not find any book authority to quote. What is not within the reach of ordinary intellect can only be seen through yog practice. It cannot be helped. I always try to find out and say something new to encourage yoga students. I am not in favour of repeating what has already been told in books unless and until it is absolutely necessary—throws a new light on the subject and adds something more to my personal practical experience.

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अथर्ववेद का सुबोध भाष्य ।

डॉ. काशद कपकर तैयार हैं ।

प्रत्येक सजिन्द कागडका मूल्य २) और डा० व्य० ॥) है । इसके साथ सहित मूल्य भेजकर पुस्तक भेगवाइये ।

प्रत्येक कागडके बिना जिन्द पुस्तकका मूल्य १॥) है और डा० व्य० ॥) अलग ही है ।

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मन्त्री—स्वाध्यायमंडल, श्रीम. नि. मातारा

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THE VEDIC MAGAZINE

AND
GURUKULA SAMACHAR.

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OUR PRAYER

Prof. Lal Chand M. A.

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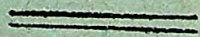
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THE VEDIC MAGAZINE

AND
GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०) .

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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OUR PRAYER III E

ओं तपः पुनातु पादयोः

GOD, thou are Light, Fortitude and Terror, purify my feet. Cardinal Newman's famous hymn breathes forth the same prayer that we have here.

"Lead kindly light, amid the encircling gloom,

Lead Thou me on!

The night is dark and I am far from home

Lead Thou me on!

Keep Thou my feet; I do not ask to see

The distant scene; one step's enough for me

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The Pilgrim's progress by Bunyan is a beautiful allegory in which life is described as a journey from the city of destruction to the city of God.

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An ancient sage prays :—

From the unreal lead me to the Real

From darkness lead me to Light

From death lead me to Immortality.

The journey from the city of destruction to the city of God is no bed of roses. It is narrow, it is strewn with thorns, it is full of pitfalls and sore temptations.

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God is तपः । He is Light to guide our feet. He is Fortitude to strengthen our feet. He is Terror to punish us back from the wrong path, whenever we stray. Let us tread the path of virtue along which His light shines. Let us firmly and with a will that defies difficulties follow His guidance. Let us be afraid to stray from the path of purity for He is Rudra and will smite us so severely that we shall afterwards bitterly rue the hour when we strayed.

x x x x

Light, lead me on ! Too often are we led by dark desires to where we have no business to go. Life is a battlefield for the eternal war between the forces of darkness and those of light. Light guides one way, desire drives another. Whom shall I obey, the Light or the desire, God or the ego ? That is the question we should put to ourselves at every step till we have become so much accustomed to follow the light, that desire being ignored and slighted leaves us for ever. But long and tedious is the journey before that consummation is reached, and therefore we have perpetually to be on our guard against the onslaughts of desire.

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Tapas is Light as well as austerity. The austerity of the feet lies in walking the right path. At the call of duty the feet are generally lazy. At the call of desire, without the least hesitation they show wonderful energy and are ready to go anywhere however remote the place or however difficult the journey. How ready are the feet to take us to a cinema or a theatre. But when the 'still small voice' bids us go to a place of worship or a place of distress, where some real good may be done either to ourselves or to others, our feet seem suddenly to be stricken with paralysis and cannot move. Gita teaches us three-fold tapas, the physical, the vocal and the mental. What is the physical tapas ?

Worship of the 'devas', the parents, the teacher, the elders, the wise men ; cleanliness ; plain living ; continence harmless.

x

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x

What part can the feet play in this tapas ? The feet can run to enable us promptly to do the bidding of our elders. In homes how lazy the sons and daughters are, especially in winter, to obey the orders of the parents. The father or the mother asks a child to fetch a thing. The order passes from one child to another till the last one angrily replies "and why don't you do it yourself." The good boy or the good girl should always be prompt to obey. Worship or service of the teachers is still less manifest in modern India. Far from worshipping or serving teachers, students delight in insulting, mocking and maligning them. For this state however teachers are as much responsible as the students. Neither students nor teachers are as they were. Mool Shankar fetching water from the Jumna to bathe his Guru

Swami Virjananda has become almost a dream of the past. Mira Ben, the daughter of a proud English admiral, rapturously serving and worshipping Mahatma Gandhi revives that dream and reveals the truth that worshippers are not wanting, if gods be there. Ye parents and teachers if you wish to be worshipped and served by your sons and disciples in this critical, democratic age, if you wish to see them running to do your bidding, raise yourselves by truthfulness and continence and command the respect which is your due. For where true greatness is, knees bend and heart worships spontaneously.

x x x x

Then physical tapas is cleanliness and plain living. Let us take the two together, for they give us very valuable guidance about our mode of living. We should neither be dirty nor foppish. Western civilization has taught us to be both at once. We go without bath for days, but not without ties and collars, and socks and boots. In summer, especially, there is no need of socks, but we wear the same socks from day to day without washing them. Keeping the feet shut up in socks and boots is, I think, a great cruelty to them. Night and day the feet are debarred from God's light and air. To guard our feet from dirt or thorns, we may wear plain sandals, but why we should waste so much money on socks and boots to confine our feet and make them dirty passes my understanding. If socks are used in winter, let them be daily washed. Our feet should practise tapas. Brahmcharis in Gurukula generally walk with bare feet. Their feet are far more clean even with a little dust on them than the feeble feet of fashionable men—the foul-smelling feet deprived of contact with the sun's rays or the air. We care less for the health and

the strength of the feet than for decency according to the prevailing fashion. We should live in healthy places and walk bare footed as far as possible to keep contact with the mother earth or wear plain sandals only when it is extremely cold. Doctors tell us to keep the feet warm. Leave fire and socks and fashionable shoes for the sickly and the effeminate. There is a better, a braver way of keeping the feet warm. Go on long walks or run for long distances and your feet shall store up sufficient warmth to dispense with artificial means.

x x x x

Then we have continence as a part of physical tapas. What part can the feet play in making us continent. Let the feet refuse to go to places, where directly or indirectly our continence is imperilled. We should train our feet to practise satyagraha or non-cooperation with evil. Let the feet be so trained that they instinctively shrink from the path of evil. The servant must obey the lord, and the real lord in us is not the ego, but God. The feet must walk in the light of the Lord.

x x x x

The last part of physical tapas is harmlessness. What part can the feet play here. Our feet should not trample down the weak, should not kill the poor by a kick of the boot, but should run to the needy and the distressed for help.

x x x x

To pray for the purification of the feet to God who is Light, Austerity and Terror means that our feet should walk in the light of the Lord, should shrink from the path of evil, should practise austerity by keeping bare as far as possible and running to obey with promptitude the orders of

the elders, to associate with good and wise men and carry the balm of sympathy and help to the afflicted and the oppressed.

x x x x

At the feet that have practised 'tapas'—the feet that have walked in the light of the Lord, that have stood without faltering in battling with evil, that have refused to co-operate with all that degrades—at such feet the world falls and worships. Such were the feet of the great Rishi Dayananda. Such are the feet of Mahatma Gandhi the great 'tapaswi' of the age whose worshippers come from across the seas to have his 'darshan.' But he however great, is only the herald of the approaching dawn, when 'tapaswis,' even greater and more glorious than he, shall arise from the soil of India, and draw the world to their feet.

The cry of social Liberty in India

By

[*Kaviratna : Dr. Tej Bahadur "Surya" (of Aligarh)*

Vedic Missionary : Jubbulpur.]

If there is anything today which has captivated the feeling, imagination and intellect of India's cultured manhood, and womanhood, it is Liberty that blessed gift of God. Nothing, but praise, reverence and admiration for the person who aspires for it, because my religion tells me that such an aspiration is perfectly legitimate. Have not some of the noblest souls in different countries earned immortality

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in their lands, nay in the annals of the world by standing forth as champions of liberty. For instance, George Washington and Abraham Lincoln in America, Emperor Napoleon in France, Pitt Wilberforce and Kitchener in England; and sages like Rishi Dayananda in India. Permit me to apologise here, for I speak before you to-day not to talk of the achievements of these great men, but of something else. The Hon'ble Mr. Arther James Balfour would tell you that to make apologies should be no part of a speaker's business but I claim to be no speaker or orator for "I have neither wit, nor word nor worth, action or utterance, nor the power of speech." I am desirous of inviting your attention for a short time to another kind of liberty, which we are lamentably neglecting, because its whispers are rendered inaudible in the din of political discussions and confabulations. But, please bear in mind that I am saying this with due deference and regard to the spirit of the times which is inclining most of my countrymen, towards statecraft and politics. To proceed, my subject is; "*The Cry of Social Liberty in India*" and I claim your attention to-night not because I want to throw the gauntlet to the advocates of political liberty, but because, I wish to satisfy you that social liberty is the backbone of national freedom. Political (zealotes) enthusiasts may begin to murmur and say within themselves that I am talking nonsense and tommyrot, but to them my cool response is "Be patient to the last."

The uncrowned king Mr. Jawahar Lal Nehru says "It was a very curious thing in Indian politics, that extremists in politics, on the whole, remained moderates in social matters. That explained in some respect the small measure of success hitherto achieved. So long as social issues were

not considered side by side with politics, progress would be impossible in the country."

So, there is great need of social liberty. I can hear the vociferation of social liberty from many quarters, but limit of time enables me to make it audible for you from only five directions; directions from which it comes to me most forcibly and clearly. I am aware of it as it strikes my ears from behind that notorious Purdah system of our land, the system which is one of the greatest curses of the country. What a dignified slavery we are carrying on in our midst under the pretext that Indian Custom and Society demand it from us! Is that no slavery? What else can it be called? The slavery of Purdah System is no longer tolerable and it is high time it were ostracised from the country. Our women are moaning under this iniquity and mind you, if you are not going to give them their enfranchisement yourself, sooner or later, they are going to take it (by force) from you. Indian Society and Custom do not demand it from us. This is a merely and lame excuse. The most glorious pages in Indian History treat of the period when our women were on an equal standing with men, and then India was treading the path of her glorious past. What right have we to political freedom without willingness on our part to grant social freedom to our women? Have we any right even to talk of it when we are not willing to concede social or liberty to India's womanhood? Some one might plausibly suggest that I am here advocating petticoat Government. But, I am not. I am speaking for equity, equality and right. But instead of this right we are giving them, misery, stunted womanhood and disease. And are you conscious what harm you are thus indirectly doing to the cause of the up-lift of the country. You are

contributing a manhood, dwarfed physically, a manhood, unable for the attainment of all its verisimilitudes. But a better argument in favour of equal rights of women can not be given than in the words of a reputed Sanskrit writer. He says " If God had intended woman to be man's superior he would have made her out of man's head. If he had intended her to be man's inferior, he would have made her out of man's feet, but as he intended her to be man's equal he made her out of man's side." Who have the fire of patriotism burning in their breasts ? Let them all vow vengeance against this despicable Purdah system and thus exhibit practical love of the motherland. Let the baneful Purdah system be abolished and let our women have their due. The late Lala Lajpat Rai sounded a right note of warning to his countrymen, when he lucidly presented before them the pitiable condition of our Indian sisters and mothers, in a very valuable article, which he contributed to the Modern Review under the heading "Social Reconstruction in India." In this article he has also offered some very constructive suggestions for the uplift of women in India. These should be carried readily into effect by all the educated youngmen of this country. For the advantage of our readers we quote below a few passages from the article, with a sincere and earnest hope, that they will highly appreciate them and give them a practical shape. The Lala says "The present position of women in India is extremely harmful to the progress of the community.....A nation which tolerates the bondage of her mothers can not make rapid progress towards freedom of any kind." The writer then points out the difficulties in the way of the restoration of their rights to Indian women. They are according to him: (1) The ignorance of the masses; (2) The narrow education which

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Indians receive in schools and colleges. (3) The deep-rooted sentimental prejudices. Coming to the education of women he observes:—"I see no justification for the belief that the educational needs of men and women are so radically different as to require two entirely different kinds of education. But to say that the two systems should be radically different is to display either prejudice or ignorance or both.....The women have as much need of individuality, freedom, resourcefulness, initiative courage, economics, independance and intellectual growth as men have." Coming to the question of marriage he emphatically asserts; "It is obvious that the first condition of a happy marriage is the free choice of their mates by the parties. Parties to a marriage must know each other well before they unite in wedlock; and in conclusion he prescribes the following condetious for marriage; (1) Physical fitness, (2). Social companionship before marriage (3) Eugenical fitness (4) Economic ability to make a home. Women are also shouting for social liberty from behind the veil of nescience, superstition and idolatery; you all perceive, I am sure, what I aim at. I am hitting against that Indian conservatism which is persistently insisting on still keeping our women without education. It seems to me that talking of India's uplift and neglecting the female education of our country is like building with one hand and tearing down with the other. Oh! the selfishness of our negligence. Oh! the idioteacy of it. Shall we ever accomplish anything in this way? I am sure, not. Stop where you are and think what you are doing. You are thus giving to the country a race stunted intellectually, a race incapable of attaining its possibilities. And what achievements can you expect from such a race? Nothing beyond the building of a few castles in the air. If you want happiness, educate your women, if you desire

virtue, educate your women, if you seek liberty in the widest sense of the world, educate your women, for remember the hand that rocks the cradle rules the world. There is another direction from which the cry of social liberty is beating on our unattentive ears. This sobbing we hear from the hearts of our countrymen, whom we have placed in the bondage and slavery of caste system. No words could be strong enough to express adequately the mischief done by this greatest curse of India to the cause of national advancement and progress; it is the miserable caste system that has given rise in our midst to a class of people, known as the depressed classes or as some are pleased to call them, the untouchables or the menials. What a shame indeed! People created by the same God, possessing the same bodies and souls, having the same senses and yet called untouchables! This is nothing, but slavery dignified and refined. This is nothing but sin, pure and simple. As I think of the indignity we proffer God by calling His creatures thus, my heart weeps within myself. My countrymen, I lament to see what Indians have made of Indians. If you do not stir, your fate is sealed. India cannot progress, India cannot be lifted up, but India is doomed until this caste system is hunted, hated, outlawed, and the so-called depressed classes are elevated. I wish I could go on speaking on the evils of this caste system in our midst but I want to talk of other things equally weighty and so I will proceed with them. The cry of social liberty is beating on our unheeding ears from those of our countrymen also who are yet in the deep darkness of illiteracy and ignorance. To a great extent, the responsibility for their remaining in this condensed fog rests upon us because we appear to be satisfied

with their lot and there is not the least effort on our part to introduce the light of knowledge and education into their brains. How long are we going to sit down with folded arms and watch with satisfaction the slow progress we are making in education. There is no time for such indolence as our country is already far behind the times and if we lose more time, I am afraid, we may never be able to make up. Up my brothers, and do for the sake of your country that which she needs at present most urgently. Leave politics to the politician, statesmanship to the statesman, and you do your duty. You do not know, what talents are lying concealed for lack of education. Another Gokhale may arise, another Swami Shraddhananda may be revealed, another Mr. Gandhi may be discovered, if only we do what is our duty; nay, what is our privilege to do. Seek ye first the education of India and her intellectual awakening and all your rights shall be added unto you. Educate your country and I see no power on the earth that can deprive you of your due. Last, but not least, I hear the cry of social liberty from those, who are dying under the bondage and slavery of king Alcohol. I see nothing but trouble and misery in store for the country, if alcohol is permitted to enlist our people in her hellish army so freely and without restraint. If we are going to adopt a "Wait and see" policy in this matter, we may rest assured that the time is coming when this curse shall have flooded the land like a mighty deluge, with hardly any succor at hand. You have never stopped to think perhaps what the great evils of alcohol are. Let me tell you some of them. Pandit Madan Mohan Malviyaji said in the 16th session of the All-India Temperance Conference at Amritsar "People in Europe and America have been considered to be lovers of

drinking, but the war has taught a lesson to them, so much so that they now call drink an enemy, worse than even Germany was. The United States has recently declared total prohibition. In view of all these facts, Indians whose very religions denounce and forbid drinking, ought to give it up. It is a difficult task, but I believe an earnest endeavour would certainly succeed. India ought to follow the example of America and enforce prohibition. "So, in the first place it is an evil itself. But more than this alcohol is ruining individuals, destroying families and degrading whole communities. And remember these are the ingredients that compose a nation, elements that form a "People". To make a long story brief, alcohol is undermining our national existence. Will you remain quiet in the face of this national calamity? I am confident, not. Then up for dear old India and cry out with one voice "Alcohol must be destroyed", Friends! I have said what I had to say. I do not know whether I have been crying in the wilderness but I do know that till now our national uplift has been hindered to a great extent, because "The cry of social liberty" from our countrymen and women has not roused us to serious thinking, much less to action. But I could like to know, how long this will continue. Will it be so long that this fair land of ours will sink away into the oblivion of nothingness and nonentity as a nation? Wake up my countrymen and hear the cry of your women for liberty from the thralldom of the deprecable Purdah and ignorance. India! arise and listen to thy children calling to be liberated from the fetters of Caste-system, Idolatory and Alcohol. Indians, if you desire, virtue, felicity and true liberty for yourselves and for your posterity, there is no other way save this. Therefore, stand up on your feet and gird yourself to serve your country by attending to the cry of social liberty in India.

Freedom in Science.

[A REJOINDER]

IN Vedic Magazine of January 1931 we read an article 'Freedom in Science' in which the law of causality alone has been attempted to prove insufficient for determining the future course of events. To me the whole contribution seems to be simply a fight over terms. As far as my study of natural sciences is concerned, I do not remember to have read anywhere that Law of causality necessarily implies unique determinateness or even absence of indeterminateness. Arne Fisher, one of the leading actuaries and statisticians of the world, defines the Law of causality as follows :—

"Everything that happens and everything that exists, necessarily happens or exists as a consequence of a previous state of things."

He further adds : "This law cannot be proven. It must be taken, a priori, as an axiom, but once accepted as a truth it does away with the belief of a capricious ruling power, and even if the strongest disbeliever of the law may deny its truth in theory he invariably applies it in practice during his daily occupation in life."

[Mathematical Theory of probabilities,
(Macmillan) English Translation]

Obviously then the 'Law of causality' does not imply unique determinateness or even absence of indeterminateness. The latter in general depends upon our capacity of grasping the previous state of things correctly and the former is not necessary.

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E. g. If a hole is made in a vessel partly filled with water, the water will either flow out or will not.

But if we know that the hole is made below the level of water, we know the water will flow, and if above the level, it will not.

Similarly as an example of indeterminateness, if three angles of a triangle are equal to the three angles of another each to each, the triangles may or may not be equal in all respects.

In fact if one of the triangles has a fixed size, the other may have an infinite number of sizes without violating the equality of angles.

Thus the multiple determinateness or indeterminateness really depends upon the sufficiency and insufficiency of the previous data and also sometimes on the nature of the phenomenon itself.

As an example of the last named, take a body (in fact a particle) projected vertically upwards with a given initial velocity of 128 ft. per second. Then it will be at a height of 100 ft. twice, once while going up and once while falling down after reaching the maximum height.

Before taking up the illustrations of Jacob Kunz only one by one I may make myself clear that although 'doing away with the belief of a capricious ruling power' may have been written by Arne Fisher with an impulse of atheism (but I am not certain), to me it simply means—

स्वाभाविकी ज्ञानबलक्रिया च

Moreover it is not clear to me what Jacob Kunz means by the will or the mind. If by mind he means the Supreme Being (परमात्मा) we know well that ascribing a 'will' (इच्छा)

to such a Supreme Being leads us into serious difficulties. For elucidation of such difficulties the reader may consult (सत्यार्थप्रकाश) or works of the late Swami Dayananda Saraswati especially his 'ईश्वर प्राप्ति'.

And it is desirable that these difficulties are first met with before the unexpected and unexplained events are explained by the action of a free will, otherwise the supposition of a free will for everything which one is simply unable to explain is no better than a superstitious belief in a ghost for those who are unable to explain certain things. And I may add that the explanation of seafreeze offered by my village shepherd in terms of the fight of the fresh and saltish water must be more reliable than that of any savant. And the old idea of the Greek poets that heavenly bodies move in search of their food must be revived again.

If, however, Kunz means by the will or mind ourselves, we must be frank that all investigations in science are made on the explicit assumption that the phenomena investigated are not interfered by agencies who have got a will.

"If extra ordinarily mischievous boys and girls are admitted into the laboratories, the results obtained, although still concordant with law and order in a certain stringent sense, will be too complicated for investigation."

[Sir Oliver Lodge : Matter and Life]

Lastly I assume that Kunz is not taking the pantheistic view which is only a polite form of a theism and has its own well-known grave difficulties.

DIFFERENTIAL EQUATIONS

Jacob Kunz takes the case of unstable equilibrium and supposes a pendulum to move from its lowest position to

one in which it is at its highest point and its centre of gravity is vertically above the axis of rotation. He then adds :—

It will arrive at the highest point with zero velocity. There it will stand still. An immeasurably small impulse will make it fall towards one side or the other. The necessary impulse is so small that it cannot be detected or measured by physical instruments. And the differential equation of motion tells us nothing of what will happen after this unstable equilibrium is reached.

Well, the differential equation tells you that it will remain still there *if undisturbed*. What more do you want?

'If undisturbed' obviously implies that a small impulse (not in the vertical direction) will make the pendulum fall one side or the other.

And the future event depends upon the magnitude and direction of this impulse, which the differential equation who so ably foretold the position of unstable equilibrium is simply unable to know and even if it is, the hands which put down this differential equation, did not include this impulse either in this differential equation or in a derived one which may be partly or wholly equivalent to it.

Kunz seems to forget that the differential equation takes it for granted that the pendulum is being acted on only by gravity and certain other reactions and the impulse which he contemplates is introduced at a later stage.

But if Kunz only tells the magnitude and direction of this impulse, another differential equation will be able to tell the future motion of the pendulum.

The first differential equation has made a *conditional prophecy*.

And this impulse will be a past event with respect to the future motion of the pendulum and the law of causality is not violated.

The rest of this contribution headed 'differential equation' is full of examples of multiple determinateness or indeterminateness. But it is not clear how this is ascribed to a free will.

'If a sphere falls along the axis of a cylinder filled with water the sphere may in any point leave the axis and move toward the wall of the cylinder.

Will it do so on account of its free will or on account of certain conditions preceding this departure from fall along the cylinder ?

If I only become convinced of the former, I should hold no other phenomenon to be more impressive proof for pantheism than this.

'Very small particles even in air do not fall in a st. line but along a zigzag path !

Kunz seems to forget the fact that effect of atmospheric resistance on the motion of small particles moving under gravity is very appreciable and far greater than on heavy and large bodies especially when there are air currents.

However let us admit for the sake of argument that such particles follow a zigzag path on account of their free will. But do they become devoid of this will in vacuum where they invariably fall in vertical st. lines ? Yes obviously, because there they do not get oxygen to breathe in. But as soon as they come into atmosphere again, they again become endowed with free will. Well then in my next life I should like to be one of these, because there I shall become alive

with the same body after dying as many times as I like. In short these small beings are immortal literally.

To account for the departure of a sphere from vertical fall in a liquid cylinder and the zigzag path of a particle in air will weary the readers with unwieldy mathematics.

I shall therefore ask the readers of this Magazine to scrutinize the mathematics of these motions before believing in the conclusions of Jacob Kunz.

THE THEORY OF HEAT.

Apparent violation of the second law of thermodynamics:—

Here Kunz does not realise that to this Maxwell's demon the whole mass of the gas in the chamber is not a single system or body, but to him every molecule is a body and if he is able to create the difference of temperature, it is because bodies (i.e. molecules) at different temperatures already existed in the gas. If all the molecules in this isolated mass were at the same temperature, obviously even this demon is unable to create difference of temperature. Thus there is no violation of the second law.

As regards no work being done in closing and opening the doors, I should only say that it is immaterial when molecules are previously existing at different temperatures.

Moreover if I send back Vedic Magazine copy I can say that although the (resultant) distance travelled by the Magazine as well as by me is nil, still I have read it. I think this is more wonderful than demon's creation of unequal temperatures without work.

The demand of the voice of freedom of mankind for the abolition of the powder magazines which undergo unexpected and unexplained explosions can be taken as evidence of free will in the Magazines only with poetic license.

MECHANICS AND THE QUANTUM THEORY

Undoubtedly in our human life we are exerting our free will greater or less. But even here we have freedom within limitation and limitation within freedom.

To say that Newton's laws of mechanics can be expressed in teleological form i. e. a body moves in a certain definite way because it wants to do so and because it knows that by doing so it will undergo a minimum expenditure of work will mean that a body can move i.e. undergo motion of translation on account of something within it. And since whatever moves a body is defined as force, this something internal must be an internal force which makes the body move. But according to Laws of mechanics it is only forces external to a body, which make the latter move.

Thus a teleological form violates the fundamental postulate and cannot therefore reconcile it.

Of course motion may be under the influence of future but this influence need not reside in the moving body itself, and the being or body which makes another body move in some definite way was existing in the past and so the law of causality is not violated.

In fact there is no evidence to show that a moving body (generally known as inanimate) has got a will.

'An electron, jumping from one orbit to another, must know beforehand where it is going to land, in order to emit the amount of light required by the theory.'

This only amounts to saying that if a thing happens in a particular way, it must have a will.

And in the beginning Kunz said if a thing did not happen in a particular way, it would have a free will.

So that possession of free will is independent of any phenomena.

CONCLUSION.

The predominating idea in Kunz's contribution seems to be that given initial conditions and the later law of occurrence, the multiple determinateness or indeterminateness is an evidence of the free will of the body contemplated.

This is quite correct to me. But at the same time I must admit that we are after all not infallible. If we have wrongly interpreted the law of later occurrence, obviously our prophecy may not be correct. Or even if we have correctly interpreted it, some future unforeseen disturbance may very well invalidate our conclusions. e.g. the prediction of an eclipse in the event of an approaching meter.

But to lay down the principle that wherever we are ignorant of an explanation we must suppose a free will, will be to repeat the mistakes of the past and to haunt again the scientific world with fairies, nymphs, demons etc. which have so successfully been exterminated and need not be brought back to hinder the progress of scientific thought.

If every particle in nature were really endowed with a free will which is one of its attributes, there will obviously be no necessity for a Supreme Being, for nature will then create the worlds by itself. This will be a sound objection on theological grounds, although on physical grounds the difficulties are graver.

I am not aware of the mathematical abilities of Jacob Kunz, but if he draws such conclusions as those dealt with like Dr. Besant who has been able to observe the structure

of Benzene molecule with her दिव्य दृष्टि and found 'Occult Chemistry,' I may repeat a verse of Puranas :—

अग्निदेवो द्विजातीनां, ऋषीणां हृदि दैवतम् ।
प्रतिमा खलु बुद्धीनां, सर्वत्र समदर्शनाम् ॥

Shuddhi *

(By Swami Satyananda ji)

No mere conventional words are needed on my part to express my deep thanks for the great honour you have conferred on me by inviting me to preside over the deliberations of this Shuddhi Conference of to-day. I am fully conscious of my unworthiness but I accepted your invitation with the hope that the spirit of late Swami Shraddhananda must be watching our deliberations here and would certainly help me to discharge my duties with your co-operation.

The place where I stand to-day is the fountain-head of the Hindu Renaissance, to all of us a sacred place and a source of inspiration to the youths of this age.

The subject which I am to discuss this evening is Shuddhi on which heaps of literature have already been written by men who are far better qualified than myself. Hence, Brothers and Sisters, you cannot expect anything new from me. But I shall try to speak to you only such things which I have found most useful for a humble worker in this field.

Shuddhi literally means purification. By general acceptance it has now come to mean the conversion ceremony of the non-Hindus into Hinduism. Very few realise the deeper meaning and its spiritual aspect. Shuddhi does not merely

* Presidential Address delivered at the Shuddhi Conference held on the occasion of the Gurukula Anniversary.

mean the transference from one socio-religious fold to another and initiation into one form of worship from another but the purification of the soul and the spiritualisation of the Being. Nay, more, it connotes expiation ceremony of those that belong to the existing Hindu fold. Shuddhi is a method of self-purification of the Hindus themselves. Is it not because of their sins and shortcomings, their incapacity and idleness, their want of love and respect for neighbours and co-religionists that some of their brethren left them and went over to a different society? The sacrificial fire that is lit on the occasion of Shuddhi ceremony burns down not merely the evils and unrighteousness in the man who is initiated but also purifies the sins of the existing members.

Sanatana Hindu Dharma has always advocated Shuddhi or conversion of non-Hindus into Hinduism and friendliness among all castes. Some of the narrow-minded, conservative and orthodox Hindus might object to such ideas and might not allow the new converts to associate with them freely. But time has come when those who wish to enter into Hindu community should find an open door here and should be encouraged in every possible way.

The inner principles of Hinduism, the most tolerant and assimilative of systems, are not sharply exclusive like the religious spirit of Christianity or Islam, but, so far as that may be without loss of its own powerful idiosyncrasy and law of being, inclusive. It has continually taken in from all sides and trusted to the power of assimilation of its spiritual heart and the white heat of its flaming centre to turn even the most unpromising material into forms of its spirit.

There is a beautiful legend which says that in the olden days God spoke from Mount Sinai. And when he spoke,

the voice was heard by the people as they listened from East to West, from North and South, from Earth and Heaven. But each man—we read—heard the voice in his own tongue. The story is suggestive of great truth. The one voice of God has spoken to all but has in its utterance become many: the one religion, the religion of the Vedas has become the many religions of the world.

Greece and Rome, Carthage and Assyria, Egypt and Babylonia have vanished and are today a memory of the past; they are gone but India lives on. And if the history of man be not an aimless pursuit of shadow-shapes that come and go, but a sacred scripture showing a purpose of the world-will, is there not some great meaning in this survival of India? India has survived the shocks and changes of time, because I believe India is meant to be the Standard-bearer of a Great Message. I believe that India is meant, under the Grace of God to be an interpreter to the nations of a religion of reconciliation, a higher religion of harmony.

There are some men who still hold the view that Shuddhi is a new thing and Hinduism was never a proselytising faith. We may invite them to study closely the past History of India in order to form a correct opinion on this matter. The famous Besnagar Pillar Inscriptions in Gwalior State near Ujjain is an incontrovertible evidence of orthodox Hindu (i. e. Brahmanical as opposed to Buddhist, Jain and other heterodox, non-Brahmanical forms of Hinduism) proselytisation of foreign 'Mlechha' people in times before Christ.

Other evidence is not lacking. The Sakas, the Parthians and other foreign tribes like the Greeks were completely Hinduised, and in most cases they were accepted as Kshatriyas in the orthodox Hindu community. In two or three generations, non-Indian names like 'Zamotika', 'Damazada',

'Kanishka', Huvishka, 'Mihiragula' etc. gave place to Jayadamana, Rudradaman, Vasudeva and other Sanskrit names, showing their Hinduisation. Large Indian communities which are now regarded by all as orthodox Hindu have been shown by Historians to be of foreign and non-Hindu origin. Even within recent centuries, 'Ahoms' of Assam, a Shan tribe allied to the Siamese, have become completely Hinduised: names like Su-ka-pha and Su-klen pha, for instance are given up for Visvesvara Sinha and Gadadhar Sinha.

Conversion of original non-Hindus to orthodox Hinduism with the authority of the Brahmins has ever been a common event in the history of the Hindu people. The History of India in the early phase is in its cultural side the history of expansion of Hindu organisation and Hindu socio-ethical and philosophical ideals from the Punjab and the upper Ganges valley (the true Aryavarta) to the outlying tracts. This cultural expansion is still at work—silently, slowly and surely without any heat or conscious propaganda, through the innate force of the Hindu world of ideas, among the rude peoples on the borders of the Hinduised tracts in Chota Nagpore, in Assam, in Nepal, in the Central Provinces, among the Kols, Bodos, the Nagas, the Magars and Gurungs, the Gonds and others.

Orthodox Hinduism in the ancient days when it had not lost its vitality overflowed spontaneously the natural boundaries of India and was carried to the outlying lands—to Burma (Suvarnabhumi), to Siam (Dvaravati) to Cambodia (Komboja), to Cochin China (Champa), to Malay (Kataha), to Sumatra (Srivijay), to Java (Javadvip) to Borneo (Barniha), and to Bali. The original peoples were converted to orthodox Brahmanical Hinduism with Brahmin priests from India and Vedic sacrifices and this we know from

Sanskrit inscriptions found in those lands. Later Buddhism followed suit. Even at the present day the people of Bali retain their Hindu religion, with the Hindu Gods, ritual of worship and philosophy and even the Hindu caste system. Bramanical Hindu Gods and Goddesses like Yama, Indra, Kuvera, Saraswati, etc. are even today worshipped and honoured in Japan. Hinduism spread as a cultural force no doubt : but its ethical and philosophical doctrines brought no less a civilising and humanising influence on the outlook of the peoples (whether in India or outside India) who adopted it. It spread along the path of peace only : there is no evidence anywhere to suggest that it followed the path of the sword.

It is high time that we should wake up and link the present with the past tradition of our race. India's Great Mission is waiting to be known to the world, the Shuddhi movement is only a beginning of that great service.

Hindu culture is at present beset with great dangers ; behind the forms it still contains the ancient truths and there is no reason why this should be allowed to be destroyed by the Mahomedans or the Christians. The number of Hindus that are still being converted into other religions is considerable and there are many converted Hindus who are eager to come back. It is only by a persistent movement of Shuddhi and conversion that this alarming inroad into Hinduism and Hindu culture can be effectively checked and it is for this reason that the Shuddhi movement has so readily found support among all sections of the Hindus. But the recent Samskaras of the Hindu still stand in the way. There is something in the brain which pricks ; there is the vague fear that if the foreigners are admitted into the Hindu fold the purity and the individuality of Hindu culture will

be destroyed. This fear has been recently expressed by some Brahmin Pandits in Bengal. But this objection cannot apply to the reconversion of Hindus who have adopted some other religion because in their case there will be no infusion of foreign blood. The only objection to this kind of reconversion that has been raised is that it will create political complications by alienating the other communities. The very fact that Hindus themselves raise such objections shows how weak and lifeless they have become. The Mahomedans have been converting the Hindus ever since they set their foot in India. Already one-fourth of India has been taken into their fold and now, for the sake of bare self-preservation the Hindus have adopted the policy of Shuddhi. If the unity of the Mahomedans has to be bought by surrendering this elementary right of self-preservation, it is clearly not worth having. Already the Mahomedans have been pampered by too many weak concessions from the Hindus and it is this weakness on the part of the Hindus that has made the Mahomedans so extravagant in their demands. If the Hindus organise themselves they alone can gain independence for India and solve the political problems. The Hindus must take courage in both hands and instead of currying favour with the Mahomedans must work out their political salvation by themselves. If the Hindus can take this strong attitude the Mahomedans will come round themselves and join the Hindus in the national cause.

As regards the question of preservation of the purity of the race, it is the old objection raised by Arjuna on the eve of the battle of Kurukshetra. But did Srikrishna listen to the arguments of Arjuna and stop the huge massacre that would inevitably bring about Varna-sankara and confusion of races? No, he did not. He knew what he was

doing and he deliberately paved the way for Varna-sankara as that was the only means for preserving the Dharma, the great culture and civilisation of the Hindus. There is some justification for trying to keep the purity of the race, when there is sufficient vitality for mixture brings confusion; but where there is lack of vitality the defect must be sought to be made up by inter-marriage and inter-mixture of blood. Can any one doubt that the Hindus of modern times are utterly lacking in vitality? Look only at the number of outrages that are being daily committed on our women by goondas; what are the Hindus doing to prevent these? Nothing and yet they claim to be possessors of the heritage of the Ramayana and the Mahabharata. We must create new life among the Hindus and one of the means is infusion of fresh blood; only thus the great Hindu culture will be preserved.

Another objection raised against Shuddhi is that there is no sanction for it in the Shastras. We need not discuss here the validity of this objection, but it will be no exaggeration to say that too much insistence on so-called Shastric injunctions has been a curse to us. The spirit of Shastric teachings has been lost but the letter is sought to be enforced without any reference to the needs and conditions of the time. The Hindus have lost their vitality in the same way as the Greeks; they became civilised; they forcibly suppressed the vital by the mental; on every turn the movement of life was hampered by rules and injunctions. Then the teachings of asceticism and Maayavad did immense harm. The attempt to push Maayavad upon a whole people resulted in their losing all zest for life; the higher movements of life were choked; the vital being thus suppressed began to move in narrow channels. People were not attracted by the higher plays of

life. Then there were the pundits who through their numerous Smritis and Shastras sought to put all sorts of restrictions on life. The Brahmin pundits and the ascetic philosophers crushed vitality out of the Hindus. Our work is to create new life.

People must be weaned from a blind following of the latter day spurious Shastras. These Shastras were meant for medieval times and old conditions must not be allowed to interfere with measures that may now be felt necessary to be introduced into society. When the ancient shackles become rotten the whole thing collapses at once. Some confusion is likely whenever any such change is brought about and we need not be afraid of that. But there should be some great idea behind these changes. We must be able to find out the great spiritual truths embodied in the Vedas, the eternal scripture of humanity which really constitutes the Core of Hindu culture and make them the guiding force in life, both social and individual.

The Hindus, after a lapse of centuries are now actively busy to regain what they have lost during the darkest age of Islamic rule. Swami Dayanand appeared as a torch-bearer and showed the path to this fallen people. His disciple Swami Shraddhanandji gave tremendous impetus to the work of Hindu regeneration and Shuddhi. The institution where we have assembled today bears ample testimony to his great ability and foresight. The sacrifice of Swami Shraddhanandji at the altar of Shuddhi made this movement universal and effective.

The Hindu Mission, which is now carrying on Shuddhi with great success in the eastern provinces of India is an offspring of the ideas preached by Swami Shraddhanandji in the year 1922 and 1923. I am proud to say that on more than one

occasions I had opportunities to sit at the feet of that great saint and listen to his arguments in favour of Shuddhi movement. Though not a registered member of the Arya Samaj I am entirely one with you in the matter of Shuddhi and reforms of our society. I have taken up this work as a sacred duty and it is gratifying to note that this movement is rapidly gaining ground and the time is not far distant when our humble services will bear abundant fruit.

Friends, I venture to make one suggestion. Let there be an assembly of the believers and workers in the cause of Shuddhi in some principal place of India, say, Delhi or Benares. Let all the workers belonging to different religious organisations such as Arya-Samajists, Vaishnavas and Brahma-Samaj, etc. meet in conference and devise means of effective propaganda in India and outside India. I hope, you will kindly give your most careful consideration to this suggestion.

Our task is heavy and obstacles are numerous. But we have got to repay the debts of our forefathers. I see their kindly and expectant eyes watching our actions. Let their blessings encourage us. May the Almighty give us strength to carry the message of their august culture to all and sundry.

शृणुन्तु विश्वे अमृतस्य पुत्राः (वेद) ।

UNITY OF ALL RELIGIONS. *

The Haqayaq. The basic truths which form the object of the Jnanakanda of Religion are but few, nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. The curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, the postulates, the axioms. A Samskrit verse says that the whole of arithmetic is contained in the rule of three.

Sarvam trainashikam pati.

And the whole of religion, the whole of philosophy, perhaps the whole of science, is contained in the Rule of Three also, the Trinity-in-Unity, God-Nature-Man. The one basic Truth is that Man is in essence one with God; that Nature is God's Nature, the unchanging Self's ever-changing garment; that the meaning and purpose of life is that God has forgotten himself into man, and that man should remember himself into God again. All the religions state this truth, in different ways, and also say that it is very simple, yet very difficult, too, to realise—because we are too strongly intersted yet in errors, and do not wish to turn to the Truth.

As the Sufis say,

Christ dunya az Khuda ghafil shudan.

* Extracts from Dr. Bhagavan Das's address delivered at the All-Asia Educational Conference.

Na gum shud ke ruyash ze dunya be-taft

Ke gum-gashtae khesh ra baz yaft.

Na koi parda hai uske dar par

Na ruye raushau naqab men hai,

Tu ap apni khudi se ai dil,

Hijab men hai, hijab men hai !

"The world is but forgetfulness of God.

He who from this world turned his face away

He was not lost ; instead he found

His long forgotten and lost self again.

No bar guards His palace-gateway,

No veil screens His Face of Light !

Thou, my heart !, by thine own self-ness

Art enwrapped in darkest night".

Krshna says the same:—

Manushyanam sahasreshu

Kashchid yatati siddhaye.

Shraddha-mayo-yam purushah

Yo yat-shraddhah sa ewa sah.

"One here, or there, from among myriads, sets

Forth on the quest of Me, hidden in all !

But he who seeks Me with determined heart,

He surely findeth Me, his inmost Self !"

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure food, does not. Yet, at the best, the former can only cure disease and, at the worst, creates new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going back again to "God who is our home", nay, who is our very Self.

That the Vedanta, the crown of the Veda, "the final knowledge", teaches this, is well-known. But the Christian Scriptures also say to men, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" The Quran also says:

Wa fi anfusekum a-fa-la-tubserun.

"I am in you but ye see me not".

Sufis have sung,

Ba wujube ka muzhdae tera nahno agrab,

Safhe Mashaf pai likha tha, mujhe malum na tha. (S)

"Although the great glad news of Thee is writ
Plainly upon the Quran's holy page

'Nearer am I to thee than thine own heart'—

My eyes blinded with selfishness, saw not!"

Sufis declare that the well known Kalema of faith, of Islam, in terms of the third person, viz.,

La ilah il-Allah,

"There is no god but God",

is meant only for the younger souls who are not yet ready for the inner teaching; and that the real Kalema is in terms of the first person,

Inni Anallahu la ilaha illa Ana,

"I, verily the I, the Self, am God; none other than the Universal Self is God".

This, as said before, is the one teaching that all the prophets, rishis, nabis, rasuls avatars, messiahs give to the earnest and

seeking souls, the *ahl-i-dil*, "the men of heart," the souls which are ready to receive the doctrine of the mysteries, or *para-vidya*, the *rahasya*, the *guhya*, as it is variously named in the Vedic Scriptures. Distinguished from this is the *ilm-i-safina*, the doctrine of the page, the *apara-vidya*, the lower knowledge, which only, as yet, the younger souls, the *ahl-i-daul* "the men that seek worldly wealth" can apprehend and utilise.

As the Sufis say,

Ghayab jo ho Khuda se, alam hai usko hu ka,
Ananiyat hai jismen, mauqa nahin hai tu ka.
Zahide gum-rah ke main kis tarah ham-rah hun ;
Wah kahe Allah hai, au main kahun Allah hun !

which is almost a translation of the Samskrit verse,

Asti Brahm-eti ched veda paroksham jnanam eva tat ;
Asmi Brahm-eti ched veda aparoksham tad uchhyate.

"He who is absent far away from God—

His heart can only say, 'God is', somewhere ;
He who has found the Loved One in himself—
For him God is not He, nor Thou, but I."

"How may I take for guide upon the Way
One who himself away from it doth stray ?

He is content to say 'God is', while I
Am desolate until I 'God am' can say !"

"Who says only 'God is'—he sees a screen ;

He who can say 'God am'—he, sure, hath seen."

The well-known Sufi exclamations, *An-al-Haq*, *Haq-tu-i*, *Qalab-ul-insan bait-ur-Rahman*, are exact equivalents of the Upanishat utterances, *Aham Brahma*, *Tat twam asi*, *Esha ma Atma antar-hrdaye*, *Hrdi ayam tasmad hrdayam* ; "I am the true, the Real, Brahma, Haq ; That thou art, too ; the

heart of man is the abode of God"; and of the Biblical declaration "Ye are the temple of God".

Christ is also reported to have said : "I and my Father are one". The old Testament of the Jewish faith, especially the Book of Isaiah, also utters this same great kalema, this maha-vakya, repeatedly, viz., "I am, (i. e. the Self is) God and there is none else.

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of Vedanta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his udanas, utterances of overflowing joy, joy of realisation of identity with the Supreme Self of all, the Buddha, arising from samadhi-trance, uses words which are the words of the Upanishats, but in their Pali form :

Vedanta-gah ushita-Brahma-charyah dharmena sa Brahm-vadam vadet. "He who has successfully fulfilled the vow of continence, in body and in mind, and has achieved the final knowledge, he is entitled to declare Brahma to others and to call himself Brahmana".

In a similar mood of exaltation, Ashtavakra, long before the Buddha, cried out : Aho Aham ! namo Mahyam !, and, long afterward, Bayazid Bustami re-echoed him, Subhani ma azama shani, "How wonderful am I !, Salutation unto Me !, How great is my glory !".

The Ormazd Yasht, of the Zoroastrian religion, declares : "My first name is Ahmi, (Sanskrit, Asmi, "I am"). The Bible too says : "I am that I am.....I am hath sent me unto you" : (Exodus). The words *I am hath sent me* are very noteworthy.

The saying of Vedanta and Tasawwuf are so similar as to be almost indistinguishable when translated into a third language. Thus,

"O pilgrim for the Shrine ! Where go ye, where ?
Come back ! come back ! The Beloved is here !
His presence all your neighbourhood doth bless !
Why will ye wander in the wilderness !
Ye who are seeking God ! Yourselves are He !
Ye need not search ! He is ye, verily !
Why will ye seek for what was never lost ?
There is naught-else-than-ye ! Be not doubt-tost !
The wise see in their heart the face of God,
And not in images of stone and clod !
Who in themselves, alas !, can see Him not,
They seek to find Him in some outer spot",

The originals of this translation are,

Ai Qaum ! ba hajj raftah ! kuja aid, kuja aid !
Mashuq hamin ja-st, bi-ayaid, bi-ayaid !
Mashuqe-to hamsaya-to diwar ba diwar;
Dar badiyah sar-gashtah chera-aid, cher-aid !
Anan ke talab-gar-i-Khuda aid, Khuda aid !
Hajat ba talab-nist, shuma-aid, shuma-aid !
Chize ke na gardid gum az bahre che joyaid ?
Kas ghair-i-shuma nist, chera-aid, chera-aid !

(Shams Tabrez).

Shivam Atmani pashyanti, pratimasu na yoginah ;
Atma-stham ye na pashyanti, tirtha marganti te Shivam !

(Shiva Purana).

The Upanishat expression, Ekam, eva "One—not a Second", is to be found in the Bible also, and is echoed in Tasawwuf exactly,

Har giyahe ke bar zamin royad,

Wahdahu la shrik-i lah goyad,
 "Each single blade of grass that sprouts from earth,
 Proclaims that "I am One alone,
 There is no other anywhere than I,
 That he, you, I, are all One I, One Life."

There is danger, a great danger, that man in trying to find identity with God, the inner spirit of all, may deliberately identify himself with the Satan of the outer flesh of his own body; as is illustrated by the story of Indra, and Virachana in the Upanishats and of the fall of the archangel Azazel into the state of Satan, in the Christian and Muslim legend. The consequences of this subtle error are endlessly disastrous; as when the public *servant* commits the grievous mistake of regarding himself as the public *master*, or the *trustee* makes himself the *proprietor*, or the basis of the social organisation is shifted from *vocational* temperament and aptitude to *hereditary* caste. The greatest blessing then becomes the most infernal curse. Therefore, in earlier times, this sacred truth was not always preached publicly, lest it be misunderstood and breed hate instead of love. But the conditions are different to-day. The general level of intelligence is much higher. The opposite error, of sensuous proud egoism, is rampant. Corrective counsel is greatly needed and is more easily applicable. Argument has a greater chance. And the very purpose of genuine religion is to guard man against such perversion, to lead him from the small self to the Great Self, from sinner to saint, from selfishness to selflessness, from darkness to Light, from untruth to Truth, from evil to Good, from Satan to God, from khudi to Khuda, from Matter to Spirit, from the third person to the first, from Jivatma to Parmatma, from Egoism to Universalism. Science also no longer denies this first and most important truth, of the Universal Self, the

all-pervading principle of Consciousness. Scientific materialism is dead. It is generally recognised that Consciousness is indefeasible. It proves the existence of matter and of the senses which perceive matter. It cannot be proved by the senses or by matter. It illuminates itself as well as all other things.

Brahma sarvam avrtya tishthati.

Tasya bhasa sarvam idam vibhati. (U.)

"Brahma envelopeth all things. All things shine by Its light."

Allaho be kulle shaym muhit.

Allaho nur us-samavati wal ard. (Q.)

"Allah surrounds and encloses all things. His light illumines all heaven and earth." Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. To be is to be known; to know is to recognise and thereby impart existence.

Kechit Karma vadanty-enam, Sva-bhavam apare junah,
Eke Kalam, pare Daivam, pumsah Kamam ut-apare,
Etam eke pare, Pranam, apare Brahma Shashvatam.

(Bh., M., U.)

Brahma-iva sarvani namani, sarvani rupani, sarvani,
karmani bibharti.

This Consciousness, this I, is behind every name and form and act. "Some call it Karma, some call it Sva-bhava-Nature some call it Time, some Fate, some Primal Desire, some Agni, some Manu some Prajapati, some Indra, some Prana-Vitality, others call it the Eternal Brahma, the Infinite Brahma, the Self, the Infinite Principle and Locus of Consciousness, wears all forms, bears all names, does all acts."

A western poet has written:—

Digitized by Arya Samaj Foundation Chennai and eGangotri

Some call It Evolution, and some call it God ;

Some call It Chance, and some call it God;

Some call It Force, and some call it God;

and so on. But Its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is I.

Lahul asma ul husna. (Q.)

"All beautiful names are His," said the Prophet, tenderly adding the adjective "beautiful" lest younger souls be disturbed. Elsewhere Muhammad has explained,

To kallimun annaso ala qadr uqulabum (Q.)

"Speak to men according to the capacity of their intelligence." Krishna has said the same thing.

Tau akritsna-vido mandan krisna-vin na vichalayet.

Let not the man who knoweth all disturb those who know little." Speaking out too much and too freely about things which they can not yet comprehend will only perplex child-minds.

As the English proverb wisely advises, give milk to the babes and meat to the strong. But we have to take care that we diligently coax the babe on towards the stronger food in due time, and not try to keep him on milk all his life as priestcraft does. A Sufi supplies the needed comment on the Quranic adjective "beautiful"

Ba name an ke U name na darad,

Ba har name ke khwani sar bar arad.

"He hath no name, and yet whatever name

Ye may call out, He lifts an answering head."

Without the Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things

else may be doubted, the Self cannot be. The doubter cannot doubt himself. Scientists have therefore grown wiser and have receded from the gush and rush of materialistic turbulence natural to the first flush of the growth of science. The faith of a great scientist has been already mentioned, that this world is a world governed by Spirit and not by matter. And this Supreme Spirit is in Me, is I. As Christ says, "Believe Me that I am in the Father and the Father is in Me. He that has seen Me has seen the Father...If ye had known Me ye should have known my Father also." And as Muhammad says also,

Man arafa nafsahu faqad arafa Rabbahu. (H-)

Nas-ullaha fa'ansab um antusabum. (Q)

"He who has known himself has known God. He who has forgotten God has forgotten him-Self."

Confucius says,

"What the undeveloped man seeks is others; what the advanced man sees is him-Self." (Quoted in Ency. Brit.)

Hayashi-Razan, an eminent scholar of Chinese classics, of the seventeenth century, says,

"The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind," (Shinto-Dinju, quoted in Ency. Brit.).

The case for the supremacy of the I has been conclusively put in some Sufi verses.

Zan ki Usta ra shinasa ham tu i,

Jumla usta ra khud Usta ham tu i.

Chun Haqiqat ra Muhaqqiq khud tu i,

Ain haq in-ast ain-ul-Haq tu i.

Hastiye Rab ra Mujawwiz chun tu i,

Bil-yaqin Allahu-Akbar khud tu i.

" Since thou decidest who is fit to take

Or not to take for Teacher, thou thy-Self

Must surely than all teachers greater be.

Since thou dost judge that is True, this Not,

Maker of Truth, most True, thy-Self must be.

Since thou determinest whether God is

Or is not, surely thine own Self must be

The inmost being of Godhead, Greatest God.

2. Another important truth is that of rebirth, corresponding to and linkable with the scientific view of evolution and phylogenesis. The Vaidika doctrine is well-known that the soul comes to the stage of man after passing through many lower forms. It does not appear that the Bible and the Quran contain any explicit affirmation of rebirth. But they nowhere deny it either. And Christ said that the prophet Elijah had come again as John the Baptist. The Prophet also has said :

Ya ayyohal insano innaka kadihun ela Rabbeka kadihan
fa mulaqihe latarkabun-na tabaqan an tabaq. (Q.)

"O Man ! thou hast to go back unto God,
Thy God, thy self, with labor and with pain,
Ascending stage by stage, plane after plane."

Krishna says,

Aneka-janma-samsidhas tato yati param gatim.

Bahunam janmanam ante jnanawan mam prapadyate.(G.)

" Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,

And he accomplishes his destiny,

Reaches the Final Goal, and findeth Me."

And there are texts in the Quran which may be interpreted as meaning that man lives and dies repeatedly.

Minha khalaqna-kum, wa fi ha noidu-kum,
Wa minha nukhruju-kum ela ta'aratin-ukhra.
"From out the earth have I now given birth
To you, and I will send you into it
Again, and bring you forth from it again,
Again, repeatedly, until the End."

Summa ba'asma-kum min ba'de maute-kum la'alla-kum
tushkurun.

"I gave you birth again after you died,
That you may think of Me with gratitude."
Ahyana ba'de amatana.....Kul yohyi hallazi ansha-aha
awwalamarra.....

Yukhrijul hayya minal mayyati, wa yukhrijul mayyata minal
hayyi.

"He made us live again after our death."

"He made you live before, and can again."

"He makes the living dead, the dead alive."

Kaifa takfuruna billahe' wa kuntum amwatan fa ahyakum
summa yunitokum summa yohyikum summa ilaihe
tarja'un.

"How can you make denial of your God,
Who made you live again when you had died,
Will make you dead again, again alive,
Until you go back finally to Him?"

The well-known lines of Maulana Rum may be regarded as explicit comment on these texts, fixing the right interpretation.

Ham cho sabza baraha royldah am,

Haft sad haftad qalib didah am.

"Like grass have I grown o'er and o'er again,
Seven hundred seventy bodies have I seen."

Sufis generally believe in rebirth, rija't, and they have more technical distinctions and terms than the Vaidikas on this point. Thus, reincarnation as man is naskh; as animal is maskh; as vegetable is faskh; as mineral is raskh. Such degradation, as in schools, from lower to higher stage, is very rare, though detention is not infrequent. Because the Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously and man has in him the seeds and potencies of all the kingdoms of nature. All is indeed everywhere and always, and all is in God, the Self.

A Life of Srikrishna *

Chapter II

EARLY LIFE AND EDUCATION

After birth Srikrishna was taken away from Muttra to Gokula, a village situated at a distance of some two or three miles on the other side of the Jumna. His elder brother, Balarama, was already living there with his mother Rohini. (1) Srikrishna, too, was either accompanind by his mother Devaki or some wet nurse (2) took charge of him in

* Translated from the original in Hindi.

1 The original Mahabharta contains not a thint as to Kamsa's imprisonment of Vasudeva, his begetting Krishna in jail as his eighth son born of Devaki, the latter's mirculous transportation across the Jumna, and his being secretly exchanged with the simultaneously born duaghter of Nanda—incidents of which the Puranas make so much. Only in one *stotra*, which like all other *stotras* is evidently a later interpolation, Yogamaya is worshipped according to the *pauranic* account. The root cause of all these incidents is stated to be a warning from heaven, which made Kansa clap Vasudava in jail. To the latter eight sons were born of Devaki alone. This could not but have taken some ten or twenty years. In the Mahabharata Srikrishna has many an occasion to refer to the tyrannies of Kamsa. Among these he makes no mention of Vasudeva's ten or twenty years' imprisonment. Nor does he refer to any outrage being committed by him on his own person.

2 In the Vishnu Puran the exchange of Srikrishna with Yogamaya is spoken of as having taken place without the knowledge either of Yasoda, the mother of Yogamaya or of any member of Vasudeva's family IV. 25, 24.

The Vayu and the Linga Puranas do not on this point bear out Vishnu and Hari Vansa. A more detailed treatment of these descree-

his village home. Vasudeva appears to have had his city residence in Muttra while his country house was in Gokula. The Yadavas considered it a good practice to keep their children during the tender years of their childhood in village surroundings. That Vasudeva followed this rule is apparent from the examples of Balarama, Krishna and possibly also of Subhadra. After her marriage with Arjuna she went to her father-in-law's house clad as a cowherd-maid. She loved this dress so much possibly because her playmates of the days of her childhood were cowherd girls, whose dress she prized among memories of that sweet company. Possibly during her childhood too she often appeared in that guise, which in her youth she again imitated to revive a memory of those good old scenes.

As the proverb has it, coming events cast their shadows before. Srikrishna began to give promise of his marvellous career, while yet in the lap of his mother. The first exploit of his early life is his killing of Putana. She was a woman, whose milk, as soon as drunk, caused death of the baby whom she gave suck. As her very name indicates, her breasts emitted pus. Out of innate malice she one night took Krishna into her lap and placed her breasts into his mouth. Srikrishna, instead of sucking, pressed them between his hands, which purged them of pus. Then as he applied his mouth to them, he sucked them so forcibly that blood began flowing incessantly. Putana shrieked with pain and died

pancies we reserve for a later chapter. According to Hari Vansa Yashoda brings up Krishna as her own child. In the Mahabharata Yashoda is nowhere even spoken of. "Yashasvini" is a common epithet for respectable women in the Mahabharata. This epithet is in Drona XI. 2 applied to the mother of Krishna. Yashoda is either simply an altered form of this epithet or may be the name of a wet nurse. In

at once, while the child guided by a wise Providence spat out blood and was safe. (3) Another day his mother left him sleeping. In her absence he woke up and rolled away under a cart. The cart was broken. It stood leaning against some support. His kick turned it round, and it fell crashing. For days it was a theme of cowherds' talks. As Krishna grew up and did really great deeds, people would remember incidents of his childhood and exclaim, "Oh! ever since his infancy his life has been a series of wonders. While rolling as a baby, he turned a cart round."

As he began to walk, he killed away a bird. It was either a kite or a vulture or some other bird of prey.

When of age to be put to read, arrangements were made for his education. This was probably done in the vicinity of Gokula. Baladeva was older than Krishna by only a few months. They had been brought up together and began to read together too, till both of them became graduates.

case a girl born of her the same night had died instantly, she may have been an appropriate nurse for Srikrishna, who after the death of her own baby found the performance of these duties specially easy. The attempt of Kansa to kill the girl who is said to have flown instantly to heaven, is a marvel of course, but not authentic history. In the Mahabharata we read of Krishna simply as being brought up as a child in the house of a cowherd (Drona. XI. 2) whence Sisupala calls him a Gopa. (Sabha XI. 6.)

3 For our account of the incident of Putana's death we depend on Harivansa and Vishnu Purana wherein there characteristics of hers are set forth in detail. Other versions of this providential exploit we reserve for a later chapter. Shishupala in his revilings calls Krishna a "woman killer." The reference is apparently to this event. Hence our inability to accept the ingenious medical interpretation of Bankim, which renders Putana as a children's disease, quoting Sushruta as its authority

In physical strength they had no match. Krishna's learning of the Vedas and Vedangas was unparalleled. For charity, kindness, wisdom, bravery, suavity, cleverness, humility, force of character, patience, and contentment he became renowned beyond any peer. (4) Of the military art both were masters. Later they taught this art to others, being regarded as specialists in some of its most important branches. (5)

While studying at the Gurukula they lost no opportunity of taking their share in the life of the neighbouring villages. The residents of Gokula owed to them their escape from several terrible calamities.

Once a huge bull became mad. For the cows he was, as it were, death incarnate. His eyes were red, and his horns always in a posture of defiance. With his hoofs he kept digging the ground. His tongue was hung out; his lips he every now and then pressed and licked. The cowherds were in constant danger of their lives. Srikrishna, as soon as he heard

4 Sabha xxxviii 15-20, 22

5 The name of Srikrishna's preceptor is nowhere given in the Mahabharata. The Puranas speak of one Sandipani, with whom Srikrishna lived for a brief period of Sixty-four days and learnt from him the military art. This may perhaps have been given as a finishing touch to Srikrishna's education after he had killed Kansa and routed Jarasandha. In the Mahabharata we read of him as being a *Snataka* which required prolonged residence with an Acharya. Time for this can be found only in his early age. His literary education which is mentioned among his particular achievements could have been gained in this same period too. A number of events belonging to the same age is grouped round Gokula, whence we surmise that what we call education proper was imparted to Srikrishna by some Acharya in the neighbourhood of Gokula. This he supplemented later by sitting at the feet of other teachers in his subsequent life. As we pointed out in the introduction, Prof. Chaudhri of the Calcutta University has independently arrived at the same conclusion in his thesis on Vaisnavite Sects.

of it, lost no time in finding him out, and with his strong arms instantly laid him low. Finding him past any other remedy he at once made short work of him. The name of the bull was Arishta.

Similarly a long-haired horse, whose name was Keshi, roamed about in the forests of the Jumna. It was portly and plump, but wild of habits. It allowed nobody to approach him. It rushed at every one who passed by. With its hoofs it also dug the ground. It darted at Krishna when he went near. But the horse too was killed by Srikrishna without any weapon. This earned him the epithet "Keshi-sudana", the killer of Keshi.

A short time before this Gokula was visited by wolves. This was a source of great trouble to the cowherds. At the instance of Srikrishna they deserted Gokula and removed to Brindaban. Their belongings consisted chiefly of cows, which they drove with them and with carts laden with goods they at once shifted to a safer locality.

There there stood a palm-grove. The ripe fruits hanging from the trees tempted the eyes of the cowherd boys and girls. A number of wild asses had, however, made that grove their home. They would not allow any one to venture in the shade of the palm trees. As Krishna and Balarama passed that way, the children approached them with a complaint. They plucked fruits for them, which involved them in a skirmish with the asses. Felling the wild animals to the ground was to them mere sport. The asses, under the lead of their chief which people called Dhenuka, instantaneously left. Their discomfiture, while it left the cowherd boys free to enjoy fruits of palm trees made it easy for the cows, too, to graze the green grass which grew on all sides of the grove.

Thus saving the cowherds, both men and maids, from savage beasts and giving delicious fruits to their children to eat, Srikrishna and Balarama became favourites of the whole cowherd settlement. In the meantime there came off a festival of the cowherds. According to the old practice "Agricultural Sacrifice" was its main feature. Their ancestors appear probably to have been farmers. But now their occupation was the rearing of cattle. Srikrishna therefore advised them as follows:—"What have we now to do with worshipping ploughshares and yokes? Our gods are now cows and the Govardhana hill. On that hill there grows grass which cows eat and yield milk. That forms our livelihood. Let us then go to the Govardhana and perform a 'Yajna of Cows.' On the festival day we shall perform a huge *havana*. We shall entertain Brahmanas, dine ourselves and feast others. It is the month of Kartika. The mountain is laden on all sides with flowers. Let us form these into garlands for cows, which we shall take there, leave to roam at will and feed." The cowherds agreed to this proposal. The officiating priest at this Yajna was Srikrishna himself. This happy performance is commemorated today in the form of the Gopashtami festival. A part of the festival was light-hearted play. Srikrishna was the leader of this item. He did ample justice to the feast also.

Soon after Brindaban was the scene of heavy rains. All the streams overflowed. The Jumna was in flood, and it became impossible for the cowherds to live in their homes. Srikrishna who had been their sole saviour in the time of all calamities rushed to their rescue today too. He made all the villagers pack up their belongings and led them up the Govardhana. The hill was dug up and levelled. Trees were felled. The forest was purged of snakes, scorpions, tigers, leopards and other ferocious beasts, and the whole village

with its herd of cattle was given a settlement in the cleared ground. The rains continued without break for a week. Krishna pitched his own camp in that settlement, of which he in fact was in charge. He spent days and nights in looking after its welfare. This is what in later literature was considered to be his "lifting of Govardhana." In those days the whole settlement, or to put the same thing more expressively, the whole mountain stood hanging, as it were on Sri Krishna's hands. The rains stopped. The floods subsided. To the cowherds, both men and maids, he was, as it were, the leadstar of their delighted, thanks-giving eyes. In that hour of dire misery it was the Yadava hero's sagacity, it was his courage, and his untiring exertion, which had saved them, their children and their cattle, and their all but lost lives. They were now ready to sacrifice their all at the bidding of the Vrisni prince. (6)

(6) Srikrishna's love of cowherd maids finds mention in the Mahabharata only once, and that too in an incidental hint. When Draupadi is dragged into the assembly hall of Duryodhana while she is in menses, and looks up for help in vain to Bhishma and Drona, the elders present there, and to Yudhishtira and his brothers who were her own, she invokes at last the aid of Krishna, whom she addresses as "The beloved of the cowherd maids, (Sabha LXVII. 41). A little earlier (Sabha LXVI 43) she has been pointed out to have lost her senses. What wonder if the terrible insult offered her should have reduced her to that condition and she, having lost hope of all other succour, should at last have called on Srikrishna and felt that he was in reality helping her by making her mantle extend beyond limits. The love of the cowherd maids thought of in that case would be such as Srikrishna had earned by succouring the tender sex in the time of calamity by dint of his immaculate and invincible character, not at all of the lascivious kind which is but a reflection of the sinful heart of the writers in the pages of the Puranas. In the Mahabharata you nowhere meet with an inkling of this latter love. Even his dance sports and songs are nowhere

Srikrishna had to all appearances been a student in the lap of the Govardhana. By sheer force of character he had converted the whole neighbourhood of that hill into his faithful disciples—loyal devotees. People living at the foot of the Govardhana now literally danced to his tune. The whole of that locality was at his beck and call. In later life his armies consisted mainly of Gopalas and Abhiras. That appears to have been a fruit of his earlier life of service which he had devoted as a *brahmachari* to the uplift of these people.

hinted at. The author of the Mahabharata seems to have been bent on keeping the flute away from the lips of Srikrishna. The Krishna of the Mahabharata is the Krishna of the Disc, the Krishna of the Mace, not at all the Lord of the Flute.

In the guise of a cowherd maid Srikrishna's sister Subhadra went, as we have noticed above, to the house of her father-in-law. The reason of this has also been already surmised. Thus this guise was the guise of Srikrishna's sister, may we not say, of his sisters?

CONTEMPORARY THOUGHT REVIEWED.

RESURRECTION OF CHRIST

The following extracts from an article appearing in *The Divine Science monthly* show which way enlightened Christianity is going :—

I am convinced, however, that many students still believe that acceptance of the dogma of the physical resurrection of Jesus is the only assurance we have of human immortality, and that even if it is untrue it is still the wiser course to leave the belief that has been such a comfort to uncounted millions undisturbed. To such I would say that we are teaching a Science, and there is not the slightest evidence of trustworthy character, to support the belief that either Jesus or any other human being has ever come to life after actual physical death had taken place. And no one is so bold as to say that the Disciples, who of all men that lived in the time of Jesus were best informed as to his teachings and therefore qualified to keep the sayings of the Master, are alive in the flesh today. And since they went the way of all men into the invisible and unknown state that awaits the souls of men, it is reasonable to conclude that the Master himself departed in a spiritual, and not a physical body.

The physical body of any organism is only a momentary appearance when compared to the vast sweep of time involved in "everlasting life," the immortality of life. The soul takes upon itself a body under the law of birth. The life is not the body. Life uses the body as a vesture. When the vesture is old and worn out, life lays it aside and gets a new body. Thus "the Father raiseth up the dead." It is taking place all the time. While you read these lines, death is going on in you—and birth. Old cells, living cells, are consumed, supplying energy for action. It is a process of combustion not unlike that involved in burning coal under a boiler to produce power—only life is vital power. New cells are being born every instant to take their place.

"I die daily" is a biological fact. It is even more accurate to say "I die momentarily" and I am born anew each moment. Resurrection is the constant reappearing of life. Life is the eternal fact. What is merely transformation we call death. A thing disappears from our sense vision and we think it is dead. Since the senses cannot see life, but only the body, we assume that the passing out of sight of the visible vesture is the end of the life. It is only a new beginning. The Father giveth it a new body. "As the Father raiseth the dead and quickeneth them." The Father is Life Eternal. Change, eternal transformation is his agent by which life is made perpetually interesting, wonderful, phenomenal. Who would be so vain as to question the infinite Wisdom of this process? Who so blind as to say to the Father, "I know better than you. I am enamoured of this body. I am going to keep it forever. Please abolish your law of change for *me*. Let me live forever in this body. If I *should* shuffle off this *mortal coil*, give it back to me some time—exactly the same body. Oh the vanity and folly of man, to question the wisdom of God.

Since all this speculation about the meaning of resurrection grew up after the Master himself had passed on, so that he really had nothing to do with it, let us go back of theology and take a look at what he himself had to say about life and death. But before we do so we shall adopt a principle of interpretation that is implicit in his sayings.

This principle is to be found in his use of the term "I Am" in its various applications throughout his discourses. "Before Abraham was, I am." The only way you can see any sense in this remark is to reconstruct the sentence "The I Am in me existed before Abraham. The physical body which you see is only an outer form. I am is within this body. The I Am of me is deathless. The body may disappear, as it is only a temporary abode, but the I Am lives on forever. The I Am in me is the resurrection principle—eternal life. I am the resurrection and the life. He that believeth on me (the I Am), though he were dead, yet shall he live. No matter where you are in time or space, when the I Am consciousness awakens in you, you come to life spiritually. You are born again. You have passed from death unto life; from sense conscious existence to spiritual wisdom, eternal life. I came to life in this higher sense long before Abraham. I Am exhibiting to you this

physical body to show you that you, too, may become aware of the I Am in you while you are still in the flesh. He that *liveth* and believeth on me—becomes aware of the I am—shall never die, but is passed from the death of a purely animal existence into the spiritual world of life and peace. Time has nothing to do with it. Space has nothing to do with it. It is purely a question of becoming conscious of the Father, the I Am, in you. When you do become so conscious, death has no power over you, no terror for you. It is merely an incident, one phase of an endless, an eternal cycle of transformations. Just as I Am can lay this body down in sleep and take it up again, so shall it be always. If it is destroyed I Am can build another in three days—the reference is esoteric—for spirit and soul, I am that I am, equals the body building power. I Am in my Father, and my Father the Builder is in me. As my Father is the Eternal I Am, I Am eternal, and master of death, master of the process of change."

In no other way can we see any sense to these sayings of Jesus to the effect that anyone who hears his word of instruction and keeps or follows it, shall *never* die. Death cannot touch the I Am. The body cannot die for it never was alive. It is made up of material particles, matter, and as such it never was nor ever can be *alive*. Life siezes it and lifts it up for a time as a temple and energizes it and uses it as an instrument or vehicle in which and through which to act. But it is no more alive than is a building which houses a family.

But if you are living at the level of sense conscious life, if you are not aware of the Father in you, you are simply "dead" to the higher kingdom. You think your matter body is you, and therefore you are afraid it will die. Your belief does not affect the eternal fact. It only affects your feeling, your thought. Frightened at the prospect of losing the body in death, you—humanity—conjure up a belief that when the body dies it will lie for a time in the tomb and then come back to life, just as it was before, with all the old appetites, the loves and satisfactions once more effective.

From this conception there emerged all sorts of strange practices. The Egyptians developed an elaborate embalming process. Rich Americans build costly tombs to house the body against the day of res-

rection. Although nature was done her best to render the discarded house of clay repulsive—cold, clammy, and quickly disintegrating, decaying,—still the old fear and the old hope of physical resurrection have led men to devise ways of disguising the natural fact. Flowers, ceremonies, tombs, all offered to a false god, a false hope, a false creed. For the body that housed the deathless I Am never lived. Only the I Am has life. And the divine life of the I Am, the Immortal Christ, forever young, forever vital, laughs at the thought of death when once the animal self is seen to be what it really is, the process leading to the true resurrection, the coming to life, the awakening to consciousness of the I Am.

Jesus said on another occasion, "No man cometh unto the Father but through me (the I Am)." How weirdly this statement has been distorted. If, according to theology, you refuse to believe in the sacrifice, the immolation of the physical Jesus as an offering of atonement to the Father, then you *never in all time or eternity* can hope for life, or for heaven. Your doom is sealed, not by a law, but by your belief or unbelief, in a theological dictum.

The Father's method of raising up the dead is universal. It is the process of regeneration, rebirth. In nature we see it take place in the Spring of each year on a huge scale, but it is always going on. Life builds a new body of beauty in which to display itself, uses it for a time and then lays it aside for a new one. The glorious reality is always Life. The phenomenal form passes. Life endures. In the vegetable and animal worlds, the I Am is absent, or present only as the Cosmic Urge of Life for expression. In the human kingdom, this Cosmic Life Force has attained the level of self-conscious being—I am-ness. For the lowliest human is constantly using the Omnic Word of creative power. But so long as he is ignorant of the nature of this creative power, he may go on using it to create many things that are hurtful to him. He creates, among other things, the fear of "death." Death the friend of all creatures, becomes his great "enemy," because he sees in it only disaster, the end. Whereas it is really the beginning of a new life cycle. The radiant body of the I Am is immortal, but until you are under the law of death, a law you make for yourself, since the Father knows only Life. Your law of fear does not affect the

eternal fact of the immortality of Life. It only affects your earthy or natural body consciousness.

THE BUDDHIST DOCTRINE OF NON-EGO

As Buddhism is studied more and more deeply, it is becoming more and more evident that Buddha's silence on metaphysics does not signify his rejection of spiritual entities. A self-consistent view of his teachings demands on the contrary that the existence of the soul must have a place in his system, otherwise his doctrine of metempsychosis would be unintelligible. Buddha by refusing to tackle these problems meant simply to suggest that these questions are not fit subjects for intellectual controversy. Beyond these is the field of spiritual realisation. It is there that insight into truth is obtained in such matters. Writes Bayard Elton in *The Occult Review* :—

The Buddha, himself, remained silent when questioned as to the reality of the Ego, and he kept this silence up to the end of his life, refusing to make a definite statement on the matter. In one instance it is recorded that the monk Vacchagotta asked a definite question of the Buddha: "Is there, or is there not the Ego?" and was answered by silence. Afterwards, the Buddha explained to his disciples that such a question was not able to receive a direct reply as the truth of the matter could not be set forth by a simple "yes" or "no". In another case, the Buddha was asked a number of questions pertaining to ultimate truths by the monk Malukya, questions including the nature of Nirvana and the existence of the Perfect one after death. The Buddha again refused a direct answer, saying that such themes were outside the purpose of his doctrine, which was only concerned with the attainment of enlightenment by his disciples and with the releasing of the world from its burden of suffering. Again and again the Buddha emphasized the importance of his teaching as a means of gaining freedom from sin, disease, and the suffering of existence. Throughout his long life he urged his followers to seek enlightenment and wisdom for themselves, but any attempt to draw him into metaphysical discussion was ever met with silence.

On the one hand it has been considered that this silence of the Buddha was the result of a belief that there is nothing in the whole universe other than the material and semi-material things we are able to perceive and to measure in a "scientific" fashion. The Buddha has been considered an atheist and a philosophical materialist; his silence being due to a desire to avoid damaging the morale of his hearers by an open confession of agnosticism. But, on the other hand, it is admitted that Buddhism accepts the doctrines of Karma and Re-birth, and what is then re-born if not some sort of "soul" ?

An acceptance of these two great doctrines of Brahminism implies the denial of a purely atheistic view. Karma, the law of cause and effect, and its companion theory, Reincarnation, have no rational meaning whatever unless the reality of some entity is admitted. Such reality may be relative in as far as all things are relative in the universe, one to another, but so long as the total "illusion" of the scheme of life retains its power over the disciple then the reality of such entity remains a fact.

Between these two positions many arguments and much discussion have been flung back and forth, and Buddhism is divided into two great schools of thought, the Thera-Vada and the Mahayana, upon this point. There are, of course, differences between these two schools, but this is the chief mark of distinction. The Thera-Vada inclines to the view that the "soul" or Ego in man is but a name for a number of passing states of consciousness, these states being due to Karma and possessing no individuality of their own outside a Karmic continuity. In this view, the Ego simply does not exist; all that exists is a collection of transitory qualities bound together in a common experience of suffering. The Mahayana school holds to the reality of the Ego in its fundamental union with the Absolute Life of the whole universe. This school teaches the unity of all Life and the eternal reality of One "Thatness", as is taught also by the writers of the Vedas. Such would appear to be the opinion of each of these great schools of Buddhist thought. Individually, a Buddhist is at perfect liberty to read into the teaching of Anatta what meaning he chooses, and it is probable that there are many followers of both these schools who would disagree with the apparent interpretation of this matter. It must be admitted, however, that the ordinary and popular view of

the question in both the Mahayana and the Thera-Vada, differs, the one from the other, in such fashion.

Yet there is but one Buddhism. And the understanding of this teaching of Anatta, if outside the power of human argument, may be sought in the levels of wisdom that lie above and beyond the separative limits of the concrete mind. The silence of the Buddha may perhaps be considered as an admission that matters so deep and important as the reality of the soul are quite outside the province of the critical intellect with its unending desire to dot the "i's" and cross the "t's" of Truth. Unquestionably there is a great amount of distortion and degradation in expressing in human manner the transcendent truths of Idealism; and the obvious distaste for metaphysics shown by the Buddha rested, no doubt, upon a bitter experience of wrangling and argument met with in his travelling among the Yogis and Brahmins. Before his enlightenment, the Buddha spent six years among the wandering mystics of India, and the futility of metaphysical discussion was deeply impressed upon his mind ere he gave expression to his teaching.

Had the Buddha been an atheist or an agnostic he would have admitted it. He was no type of teacher that feared to give open confession to his faith. Courageous and straight in his view and in their expression, his words would soon have shown plainly enough the materialistic nature of his thought—if such had been the case. Conversely, had the Buddha entertained a belief in the personal gods of Hinduism, the orthodoxy of his day, and a faith in the immortality of the man, then he would have said so. But he maintained silence on these points. What does such an attitude imply?

It implies, as said above, a consciousness of the stupendous nature of the questions and a realization of the impossibility of human words to express the Truth. It implies, moreover, a profound understanding of the mystery that is hidden in the words "God" and the "soul". The Buddha's wise counsel to his disciples that they should first seek and attain enlightenment and inner wisdom before concerning themselves with these deep matters has an echo in the words of the Christian Master: "Seek ye first the kingdom of God, and all these things shall be added unto you".

Digitized by Arya Samaj Foundation Chennai and eGangotri

There is a story of the Buddha and his monks that throws light upon the correct attitude to take towards these matters of ultimate truth. It is said that once, when a party of monks were walking with the Buddha through a small copse, during a time of the autumn when the leaves lay thick upon the ground, the Buddha took up a handful of leaves and asked: "O Monks, what do you consider to be more, the leaves I hold in my hand or those still lying upon the ground?" "The leaves upon the ground, Sire, are more." "Even so, O Monks, the facts at the disposal of the Buddha are more than those actually needed for the attainment of Nirvana."

WINE, WOMEN AND WAR

In his review on *Brass Hat in No Man's Land* by F. P. Crozner, C. B., C. M. G., D. S. O. MR. Abdul Majid writes:-

The valiant general has been born and bred to war, a dashing brigade commander, a popular G.O.C., an adept in the skilled art of killing. He narrates facts and does not indulge in fancies. He writes what he has actually seen and experienced, not what he has heard or imagined. He is an eye-witness, perhaps one of the most important eye-witnesses.

War, as it is understood in the West, is no respecter of right and truth. Victory is the main objective, be the means fair or otherwise. Victory anyhow. Lying propaganda is the chief asset. Blood lust has to be created and inculcated in the breast of ordinary human beings. 'We (the colonel and I) concentrate on two things at the outset,' says the gallant officer,.....'we foster, inculcate, teach and build up the blood lust for the discomfiture of the enemy *without which no war is possible for long and no victory certain, for the great game is now a pose, and its chief bulwark is propagandic suggestion.*' (P. 37. Italics mine.)

As the dreadful narrative proceeds, the author becomes more explicit in self-analysis and more outspoken: 'I regard this course of suggestion as a means to an end. I myself can adopt the post at will. I do not really hate the Germans. I say I do. I really do not like to see the red blood flow, but there are men who will swear to this day that I

revel in it, and like nothing better ... Secretly, I have great regard for casualties, but now only because loss weakens our strength ... This is my war creed, my pose.' (P. 44.)

The following confession is still more illuminative of war-psychology:—

'By this time I could turn on my emotions and regulate my mental requirements for war, as we regulate the heat in a railway carriage; 'hot' for blood-lust action; 'cold' for cool calculation, and 'warm' for recreation and creative power. I have by now become kaleidoscopic, a mere war freak'. (P. 92.)

The creation of blood-lust is not casual or half-hearted. It is essential. It must be complete and thorough. Gentle kindly fellows must be transformed into brutes. Hatred, sharp and intence, must henceforth be the bed-rock of their thoughts and deeds, actions and emotions. The bearing, outlook and mentality of human and humane soldiers must be changed completely. This 'blood lust is taught for purposes of war in bayonet-fighting itself and by doping the minds of all with propagandic poison. The German atrocities (many of which I doubt in secret) ... all help to bring out the brutelike bestiality which is so necessary for victory ... Sacred and artistic music is forbidden save at church, and even there the note of combat is struck. *The Christian churches are the finest blood-lust creators which we have and of them we made free use.*' (P. 42-43. Italics mine.)

It is necessary, we read further on, to corrode the mentality of the ordinary soldier 'with bitter-sweet vice and to keep him up to the vicious scratch on all occasions. Casualties are never alluded to save in the vein of callous or careless regret.' (P. 43.)

Gentleness must be removed at all costs. Not a lurking germ of kindness and humanity is allowed to thrive. The first talk the commander has with his men contains the following precious gem :

'You must lose your gentle selves. You must steel your hearts and minds to be callous of life or death. That is war.' (P. 40.)

Yes. War indeed ! War upon all conceptions of nobility, charity and humanity ! The results were of course splendid :—' By Sept. 1915,

everything we do is faultless, everything the Germans do is abominable. It is the only way in war, and both sides follow it.' (P. 44.)

'The serving soldier naturally looks on war, its preparations, and its conduct as his task in life. He can not and must not look outside his narrow blinkers. He believes in his power of destruction as do his possible adversaries. There the matter ends.' (P. 231.)

So the blood-lust created in the man is deep-rooted and genuine. Officers may boast of their 'kaleidoscopic' nature, may take pride in their ability to blow both hot and cold, but the rank and file are at least more sincere. They believe, not pretend. They feel, not simulate. And this utter disregard of humanity, so assiduously implanted, is not confined to the enemy-folk. Friends hardly fare better than foes. To a war-mad blood-intoxicated 'modern' army, not unlike a pack of hungry wolves, comrades-in arms are not distinguishable from sworn enemies. The chivalrous general will bear us out. A village is stormed. This dash cost the British 'some fifty dead and seventy disabled. *The dead no longer count. War has no use for dead men.* With luck they will be buried later, The wounded try to crawl back to our lines. Some are hit again in so doing; but the majority lie out all day, sun-backed, parched, uncared for, often delirious, and at any rate in great pain. *My immediate duty is to look after the situation and not bother about wounded men.*' (P. 106. Italics mine.)

'I find the place full of dead and wounded men. None of the wounded can walk. There are no stretchers. Most are in agony. They have seen no doctor ... As I enter the dugout I am greeted with the most awful cries from those dreadfully wounded men. Their removal is a herculean task, for it was never intended that the dying and helpless should have to use the deep stairway.' (P. 107.)

Such then is the civilised way of abolishing the war !

Does sexual morality fare any better ? Let us have once more the testimony of the gallant brigadier :—

'I heard coarse remarks in clubs, on the leave boats, in Boulogne hotels and in London made by middle aged rouses, dressed up in uniform which could horrify the parents of these young people if they knew. At

a certain house in London, officers of all ages were found dancing, retiring, drinking and love-making with girls in Government employ, under quite extraordinary circumstances. War brings all these things in its train.' (P. 91-92.)

We read further :—'In the case of officers, London, Brighton, East bourne, and other resorts offered inducements of which the uninitiated boys of Belfast had seldom heard, let alone experienced ... Why not have a fling and enjoy the pleasure of sexual intercourse while the chance was there ? As for the men it is the fact that prostitutes and loose women always follow the big drum. The more big drums there are the more prostitutes abound. There were a lot of drums in England and France in 1915.' (P. 48-49.) ' I had been in Cape Town and Durban during the South African picnic, and I knew such things always went on, wherever large bodies of troops congregate for war.' (P. 49.) 'The vice was not casual or accidental. It is engrained in the nature of war, as Europe knows it. It is inevitable, it is ineradicable. For 'we were at war fighting for our lives', confesses the candid commander with refreshing candour. 'The abnormal life, the shattered nerves lead directly and inevitably to the path of free love on a large, elaborate and ever-expanding scale I go so far as to say that free-love indiscretion for many of the celibates of both the sexes engaged in war work between 1914—1918, was as inevitable as the rising and the setting of the sun.' (P. 50-51.)

The entire war psychology of the civilised West is perhaps summed up in the following pithy observations :—

'It is not reasonable to expect the youngsters to keep the trenches for England intact and their chastity inviolable at one and the same time. He who hopes to wage war without wine and woman is living in a fool's paradise, for there are no half-measures in war, try how one will.' (P. 127) This chapter of vice and revelry may fittingly be closed by reproducing that chat which the brigadier had with his colonels, in confidence perhaps, at the end of the war :—

'The men have evidently gone woman-mad. The venereal sick-rate is mounting. Many women must be diseased. I hear the Germans let the diseased women out of prison the day we arrived As the

army is now returning to England by degrees it is essential that, so far as is possible, we protect the women at home by returning their men clean.' (P. 236.)

And to this may be appended the following description, remarkable for its vividness and candour :—

' At Brussels is an orgy of vice in which many British soldiers join. The high class prostitutes of the German army are taken by the officers of the allied forces. ... In the balls and dining-rooms, these ladies line up as they did in the days of the German occupation. The women are the same, only the men and their uniforms are different, while the constant procession of couples to bedrooms aloft is as sustained and regular as in the days of German domination. And what of Cologne ? There are the servant girls in hotels, half-starved, lacking the ordinary necessities of life, and even unused to simple crusts pick up the crumbs which fall from their masters' tables and sell their bodies for half loaves of bread.' (P. 237.)

Could humanity sink lower ? Could human nature with all boast and brag about 'progress', 'culture', and civilization, debase itself deeper ?

' Wine ' and ' women ' can hardly part company. It was not to be expected that women-mad boys would prove teetotallers. Complete immodesty and excessive unchastity can not be better induced than by unmeasured drinking. With all talk of military discipline, in war time, 'at the bases and in the towns ... the danger of excessive drinking must be added to the toll, as drink excites the sexual organs and makes men careless.' (P. 58.)

' With us ' proceeds the gallant officer in a philosophic mood, more in sorrow than in anger, 'far from being forbidden, the drinking of spirits was made easy. Canteens and clubs behind the lines and at the bases were stocked with alcohol. Profiteers made money out of it at the expense of the youth of the nation, which, had there been no war would never have learnt the taste of strong drink, at least until years of discretion had been reached. As it turned out, families and houses were broken up through this evil, habits being introduced into homes which, but for the war and the drink evil, would have remained unshackled and freed. (P. 165.)

The cases of 'alcoholic debauchery' were not few and far between. The epidemic was general. The officers were no more immune than the men.

'Half the cases of indiscipline on the part of officers ... were directly or indirectly attributable to drinking being made easy. And, in addition, of course, physique suffered. I have heard it said that the British Empire was consolidated with the aid of baccy-beer and the Bible, plus the gallant efforts of the British soldier. I have no doubt about the latter; but the record of beer and the Bible in the war leaves me stone-cold. Both sides suffered from the alcoholic debauchery, while both used the Bible as propaganda for hatred.' (P. 166.) Could the bitterest foe of the British army paint its picture in uglier and darker colours than has been done by a distinguished British army officer himself?

Even war is not without ethics. In East at any rate, there is such a thing as the ethics of war. Is war then to the Western mind, a mere negation of morality an apotheosis of human depravity, of brutality, of bestiality?

ANCIENT INDIA BANKING.

At a meeting of the Delhi Rotary Club Mr. R. P. Masani read a paper in the course of which he observed :—

The most remarkable feature of ancient Hindu civilization was the spontaneous and systematic development of organisations for co-operation in diverse spheres of national life. As in the spheres of religion, scholarship, politics and civics, so also in the domain of commerce and finance, the genius of the people for corporate action expressed itself in various self-governing institutions, with highly developed technical constitutions and elaborate codes of procedure. If one read their election rules, the division of villages and districts into electoral units, their ballot system and appointment of scrutineers, their rules of debate, standing orders for conduct of business and maintenance of order in debate, their system of voting and taking of polls and their committee system, he would be struck with their remarkable resemblance to the standing orders of the House of Commons today. The ancient Hindu theory of government made economics the foundation on which rested the entire fabric of govern-

ment and the freedom of the country. The commercial community was treated with particular attention and deference. For the purpose of revenue, commerce was the best milch cow, but the Sastras sounded a warning: 'Milk the cow, but do not bore the udders'. Taxes were sanctioned and fixed by Sastras and were regarded as the wages of the king for services of administration and protection afforded to his subjects. Taxes were to be gradual and were fixed with reference to the capacity of the taxpayer and not in an obnoxious form. Productive power was not to be hampered. Profit, and not capital, was to be taxed. Imports of articles which led to new industries were to be encouraged and exports which caused artificial prosperity by driving up prices were to be discouraged. No special protection was granted to industries. In Vedic times, society was sufficiently advanced economically to admit of an elaborate division of labour and differentiation of functions among the people and formation of commercial combinations and craft guilds and banker's guilds. These merchants' guilds soon attained a position of transcending social as well as political importance. Like other democratic organisations of the times, these guilds were governed by their own laws and the king was expected to recognise and respect them.

Thus, from very remote times the self-governing habits of the people of India asserted themselves and the genius of the people for social and local authority expressed itself in the sphere of commerce and finance. As early as the fourth century B. C., sovereignty was dissolved and democratic governments were set up in various places.

Proceeding the speaker said that deposit banking might be said to have commenced with these guilds. Several guilds served as bankers to the community, receiving permanent deposits and holding them as trust properties. The rate of interest then varied from 9 to 12 centum. The usurer was held in contempt, and so also the defaulting debtor. It appeared that Satyagraha and fasting were also among the means employed to assert monetary claims as they were resorted to in our days for the assertion and vindication of political claims. Even the royalty alike resorted to him for safe custody of their money as well as for financial accommodation in the hour of need.

When the English traders came to India there was in existence an elaborate indigenous system of banking. The British Government utilized the agency of indigenous banking for the collection of revenue. In course of time, however, administrative requirements necessitated the establishment of Government treasuries, and with advent of joint stock banks the business of the indigenous bankers sustained a more severe setback. In this connection Mr. Masani said that Hundi was the oldest surviving credit instrument of the country and probably of the world.

Proceeding, Mr. Masani said that no regular joint stock bank was established in India until 1770, when the Bank of Hindustan was opened under European direction. Till then the indigenous bankers and European agency houses had the entire field of banking to themselves. But with the very first joint stock bank commenced the tragedy of banking. Between 1791 and 1829 there were three runs on this bank and it closed its doors in 1832. The Bengal and General Banks collapsed before they had attained the age of adolescence and even the old Bank of Bombay was caught in the whirlpool of speculation in 1865. Between 1913 and 1926, 171 banks in India closed their doors.

Sound banking, said the speaker, was yet a dream and it was for depositors and shareholders to keep a vigilant eye on the affairs of banking institutions in order to restore India to its lost glory and prestige.

A PLEA FOR PLAIN LIVING.

Suppose that circumstances should force us back to the simpler standards of living; should we be any the less happy? In crossing the ocean today, as every captain would tell you, by far the greatest danger of the modern liner is its luxury. No one is the better for eating five or six times a day. The demand for separate *a la carte* meals, expensive dining-rooms, racquet courts and swimming tanks, to be hurtled to and fro across the Atlantic during a brief five-days' crossing, does not conduce to better or happier individuals. The very bodily machine that enables a man to do honest work, and enjoy life's physical, to say nothing of its spiritual joys, cannot but be injured by such a process.

The breakdown of law and order that is threatening a certain section of America is not due primarily to gangsters or bootleggers, but to the irresponsible possession of riches. When six millionaires lunching together tell you that every one of them keeps a private bootlegger giving

as the only reason that they 'like to do it.' how can we blame a policeman for taking two thousand pounds just to look the other way for an hour? The real danger of our modern civilization is—as has been said of our religion—not of its being blown up, but being sat upon by endless indifferentists who refuse to carry their share.

KEEP THE JAW FUNCTIONING

If the system which we now call civilization is really riding for a fall, is that a deciding cause for pessimism? Would anyone prefer to entrust Britain's safety against the various 'Armadas' that threaten its existence to the occupants of the deck chairs of the modern floating palaces, rather than to the men of the simpler civilization who formerly made the Empire? Is the 'civilization' typified by Deauville or Palm Beach so essential to real happiness as to make it worth while worrying over a change? Is that civilization calculated to produce the self-sacrifice that experience shows is a necessary factor in the duration of any system? Rome, like other Empires, passed only when she ceased to be of service by her example of simplicity, endurance and hardness. In spite of superior philosophies and mechanistic theories, Nemesis always overtakes a useless civilization as it does a useless alveolus that no longer functions. While the pessimist has nervous prostration, the only effect on the optimist is to see that if we are willing to pay the price, we can make sound teeth and keep the jaw functioning. My medical mind is increasingly convinced that in this challenge, this responsibility, lies the real cure for pessimism. Life is undeniably worth living if it is the field of honour.

Passing down Whitehall today. I read on the Cenotaph the dedication which England and the world endorses as true—"To The Glorious Dead." I wish nothing better for England than that every English heart could enjoy the apparently illogical satisfaction of showing a reflection of that philosophy in their own lives.

A world-wide industrialist told me at the Oberammergau play that he had spared time for the visit that he might judge impartially whether the philosophy of Christ could be recognized as a practical working factor in the industrial problems that are vexing the world. His comment after two days' experience spent in observing the actors personally in their homes was, 'they live it.'

EDITORIAL REFLECTIONS.

THE GURUKULA ANNIVERSARY

The last year had been a year of continued political struggle. The country had passed through an ordeal of repression and under the magnificent lead of the greatest living men of his times had come out eminently successful. The ban on the Congress had been just lifted, and the session at Karachi was timed to all but synchronise with the Gurukula anniversary. The world-wide trade depression had created a blighting situation in the whole country. While very little money was expected to flow into the Gurukula coffers, the number of visitors, too, it was thought, would, be seriously affected by these, some generally adverse and some from the point of view of the anniversary, unfavourable conditions. The authorities of the Gurukula itself could not help being swayed by these considerations. In the arrangements they made for the lodging of visitors they tried to avoid useless expense. The *pandal* erected occupied its last year's site, and grave doubts were expressed as to whether it would be filled this year. Yet among the workers themselves there were some who considered the Gurukula anniversary as an annual *mela* of the Arya Samaja, which neither political upheaval nor even trade depression could affect adversely. To the political awakening in the country the Arya-Samaja as a whole, and the Gurukula as a mighty phase of its cultural activities, has contributed a great deal. A section even among the politically enlightened Indians derives its inspiration from the cultural programme of movements of renaissance like the Gurukula. Political ferment in the country, adds to, instead of detracting from, their zeal for such

institutions. To the pessimists it was an agreeable surprise that the audiences at the anniversary proceedings were not a whit smaller than in former years. The tents, the bazzars, and the pandal were always full to overflowing. The lodging arrangements failed. The *verandahs* in the *ashrama*, and the school and college buildings had all to be thrown open for the use of *yatris*. Additional tents had to be provided. The numerous *serais* in Hardwar and Kankhal attracted their own quota of pilgrims. The subscriptions exceeded seventy lacs of rupees. There were sixty-four new admissions. Nine graduates were awarded degrees. Acharya Narendra Deva of the Kashi Vidyapeeth was to deliver the convocation address. But he fell ill and in his absence his address was read out by Prof. Satyavrata Siddhantalankar. It traced the history of liberal education in India from very ancient times, emphasised its traditional features of *ashrama* life and *brahmacharya* which in no case, said, the Acharya implied want of touch with day to day life of the community, and urged their incorporation in all schemes of education to be evolved in present day India. Intellectual freedom of the ancient Acharya whom exigencies of political tactics of the administrative powers that reigned at the time could not trammel is a priceless heritage to which modern teachers of India should tenaciously cling. Acharya Rama deva's inspiring address to the parting Snatakas was a veritable intellectual feast. Babu Rajendra Prasad of Bihar presided at the Rastra Bhasha Sammelan. The address delivered by Swami Satyananda, the well-known leader of Bengal who presided at the Shuddhi Conference is reproduced elsewhere. His definition of the term Shuddhi will find universal acceptance. The Swami quite cogently argued that Shuddhi is an ancient feature of the social polity of the Hindus. Pandita Indra Vidyavachas-

pati was president of the Arya Political Conference, of which Pt Devasharma was the Chairman of the Reception Committee. The latter complimented the Arya Samaj on its share in the last year's political struggle. The quota it had contributed was larger than that of any other similarly circumstanced religious community, yet he confessed he had expected much more from the church of Rishi Dayananda. If the choice lay between dying the death of cowards fleeing from fear of the rod of the Government, and throwing out what would appear suicidal challenge to the administration which would confiscate the whole property of the Samaja and suppress its very existence, he would prefer the latter as the only course worthy of the followers of the high-sould Maharshi. He admitted considerations perfectly rational and honorable stood in the way of the Arya Samaja partaking in politics as a body. Yet somehow he did recommend such participation in a part of the purely political programme of the Congress and had a fling or two at those whose outlook on the question is different. For our opinion on the subject the reader is referred to the editorial comments on this topic in the V. M. for August 1930. The discourses of Shri Narayana Swami, Swami Satyananda, Swami Gangagiri, Swami Vratanaanda, Pt. Buddha Deva, Pt. Ganga Prasada Upadhyaya, P. Priya Vrata, etc. etc., were listened to with rapt attention. The anniversary was successful beyond expectations.

CHRISTIAN PROSELYTISATION

The following observations of the *Prabuddha Bharata* based on an article contributed to the *Harper's monthly Magazine* by Prof. Julian Huxley of the Royal Institute will show to what "unhealthy" methods, to quote an expression used by Mahatma Gandhi, some religions resort for the execution of their unholy "imperialistic" designs :—

But in spite of all their differences naturally bewildering to the native, the white missionaries have all got a common point in view. Their ideal of service is as a rule dominated by the thought of conversion. This is true not only in the field of medical service but also in that of education. Prof. Huxley thus exposes the Christian missionary's underlying motive which has already been detected by the "heathens" whose souls he is anxious to save,—“With few but notable exceptions, missionary endeavour puts conversion far above education, concentrates as much as possible on religious teaching, and often—though this attitude is decreasing—sees in secular knowledge merely a bait with which to angle for souls. (That being so, one can hardly blame those among the natives who—being astute enough to see this—manage to secure the bait without swallowing the hook.”

Actuated by an inordinate desire to impress subscribers at home by scoring as many conversions as possible, the Christian missionary tries to destroy ruthlessly the convert's native culture, and supplant it by his own. This thoughtless method baffles the purpose of true education and goes against the first principles of evolution. It denationalises the proselyte, and very often makes him a cultural hybrid who represents neither the native nor the foreign culture. As the writer points out, “Where conversion is the prime aim, it is almost inevitable that many valuable native customs will be lost in the process. Converts often come to despise all their own customs. They throw the baby out with the bath and abandon respect for tribal elders and tribal traditions. Yet they almost invariably fail to imbibe our Western traditions properly (how could they in a few short months?) and so usually fall between two stools.”

Christianity is the religion of the dominating white race possessing an abnormally developed superiority “complex.” And coming in contact with the missionaries of this “superior” race, the convert, who very often accepts the new religion not for any religious motive but for mere worldly considerations, learns to look down upon his own people. Further, he contracts a new mental disease in the form of religious intolerance from which he was free before. Prof. Huxley diagnoses the malady correctly when he observes, “Intolerance is only to be expected among half-educated converts who have been assured that Christianity

(or rather one particular branch of it) means salvation, while all other religious means damnation."

It is the narrow-mindedness of the intolerant missionary that breeds narrow-mindedness in the converts. And there is no doubt that in spite of a change for the better, missionary groups in non-Christian lands are more narrow-minded than the religious circles in the Western countries from which they are drawn. It is an irony that often the proselytising zealots are no more advanced in their thoughts and ideas than the people of the "back-ward" races whom they are eager to enlighten ! Very pointedly does the writer remark, " We attempt to wean the negro from his addiction to magic and yet allow him to be preached at and converted by people who solemnly believe in prayers for rain, the literal translation of the bible, the historical truth of the Genesis' account of creation, and all the rest of it ! Thus the missionary wants to replace one form of superstition by another. And where he succeeds he manages to bring about in most cases a social and cultural chaos which is as deplorable as it is dangerous in its havoc. According to the writer, what is needed is a better type of missionaries thoroughly trained in their work, and fully acquainted with the spirit of the culture and tradition of the race which they propose to serve.

Prof. Huxley pleads for the slow process of "anthropological missionizing" as opposed to "the more spectacular business of quantitative conversion." But is missionizing necessary at all ? Should not a better method be adopted by which each people may be helped to follow its own law of evolution, both in social and religious matters, and to attain to its individual and collective self-realisation ? Such a scheme of evolution will certainly be better than anthropological or any other form of missionizing. But this will be possible only when the missionary frees his mind from the thoughtless desire for formal conversion that taints his mind to no small extent.

A question, not raised by the writer, naturally arises in this connection. The Christian missionary bodies are carrying on along with their beneficent work also thoughtless acts of destruction, and this under the protection, and often with the help of the so-called Christian Govern-

